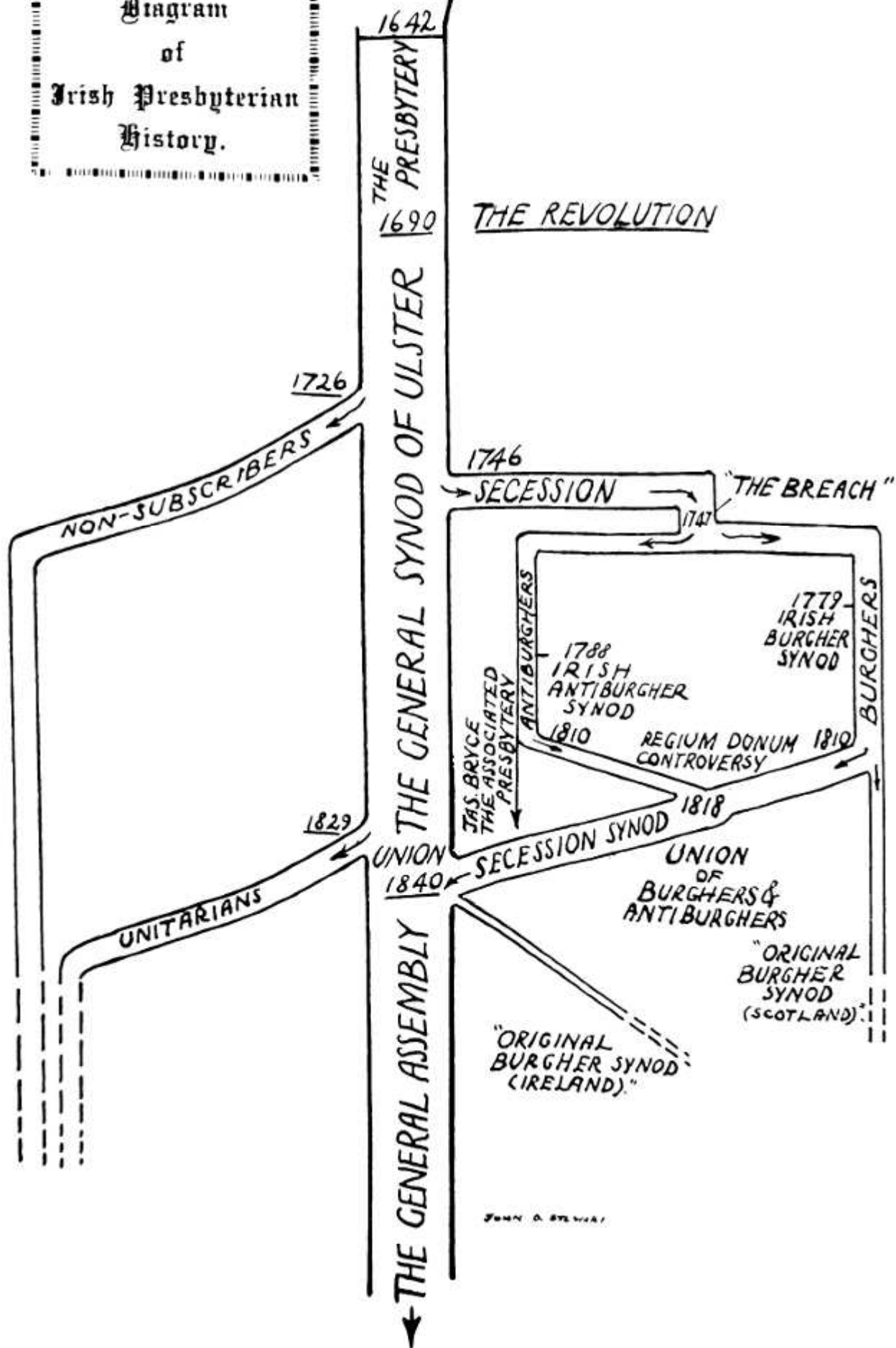




THE SECEDERS IN IRELAND

THE PLANTATION.
PERSECUTION

Diagram
of
Irish Presbyterian
History.



THE SECEDERS IN IRELAND

WITH
ANNALS OF THEIR CONGREGATIONS

BY
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CREGAGH, BELFAST

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TO THE READER

THIS work was written upwards of ten years since with a dual purpose. The title suggests the first, which was to relate the most material particulars in the history of the Seceders. At the same time the volume was intended to celebrate the Centenary of the Union of the General Synod of Ulster and the Secession Synod, July 10, 1940. To this end a small committee was entrusted with the printing and publishing of the work at an appropriate date.

The second World War had begun six months previously, and though there was little reason at that time to apprehend the tragic consequences of the enemy's ferocity, the precaution was taken to duplicate the "copy." This was committed to the press of a firm in Guernsey, who had already commended themselves by work finely executed and on reasonable terms.

Meanwhile the early subversion of Holland, the unhappy defection of Belgium, the evacuation from Dunkirk, and the invasion of France gave cause for alarm. In seizing the French ports the Germans threw a garrison into the Channel Islands at the very time that this work was passing through the press. This was the only spot of the United Kingdom where they were able to obtain a foot-hold. Now all communication with the mainland ceased for years, and during this long exclusion there were no means nor opportunity for resuming the work. When at length hostilities ended the materials necessary for its completion were wanting.

For the present volume we are beholden to the Rev. Robert Allen, M.A., Ph.D., whose discreet and judicious efforts were supported by the inspiring encouragement of the Rev. Thomas Rowan, M.A., and Captain J. R. Young, all of whom revealed a more than common interest in its recovery.

It is hoped that its hard fate will operate towards its favourable reception by a magnanimous public.

DAVID STEWART.

PREFACE

TO a great extent this volume owes its origin to the centenary of the Union of the General Synod of Ulster and the Secession Synod, which was consummated on July 10, 1840. Of the former Synod full and elaborate narratives may be found in the several histories of our Church, published at various periods. In these, however, the story of the Seceders has been related in a form too synoptic to be considered worthy of a religious fraternity who testified boldly against the grave doctrinal errors of their times, and resolutely opposed "whatsoever was found contrary to sound doctrine and the power of godliness."

The publication of such a work as this needs no apology except for one thing—that it was not written sooner. The blame rests with the Seceders themselves, who allowed their projected history to remain a project, and, no doubt, on account of this remissness, much valuable material has been irrecoverably lost. It is regrettable that the work was not taken up by someone who had the advantage of more numerous documents, and, perhaps, an intimate acquaintance with some of the persons and incidents dealt with in this narrative. It is to remedy this failure, as far as possible, that their history has now been traced, and their religious ideals and actions brought into a clearer light. At the same time, it is hoped that their story may revive interest in the history of our Church, and make its divisions and subsequent unity more intelligible.

The brevity which characterizes previous notices of the Irish Seceders may be due to the absence of those necessary documents—the Minutes of their Synods and Presbyteries—which were either lost or were lying in repositories where they were practically inaccessible. It is pleasant to be able to state that several of these records

have now been recovered, and that many originals, or certified copies of such, may be consulted in the rooms of the Presbyterian Historical Society, Belfast.

It was at the request of the Council of this Society that the present work was undertaken. The members felt that a more extended notice and fuller appreciation of the men and measures of the Secession Synods should be given publicity. The marvellous zeal of these old fathers in bearing witness to the Divinity and mission of Christ, and their amazing energy in the matter of Church extension, were largely instrumental in preserving religion in Ulster from the blight of heresy and spiritual deadness. Their records reveal the faith, the earnestness, the deep spirituality of soul, the patient and prayerful determination with which the work of the Lord was carried on against the dangerous and unsettling doctrines taught by the non-evangelical ministry of the period.

The portion of this volume referring to events in Scotland has been derived from the various accepted histories of the Church in that Kingdom. The domestic portion is, for the most part, based on the original Minutes of the Secession Synods and Presbyteries, deposited in Edinburgh and Belfast. The several histories of our own Church have also been put under contribution, and a "Fasti," compiled by the late Rev. James McConnell, and revised by his son, the late Rev. S. G. McConnell, has been largely used in extending the history of congregations. Much valuable aid has been received from numerous pamphlets and personal correspondence, and yet it may be that some incidents of interest, and perhaps of importance, have escaped research. It is also probable that inaccuracies will be met with, for, with every facility, no work of this nature will be found perfect. To deal with a century of history, in which so many different persons are more or less concerned, and subjects are introduced which are liable to adverse opinions, it is impossible to secure correctness. It is also to be expected that, into such a considerable body of ministers and a rapidly extending Church, some would be occasionally admitted who were not of the right spirit, and who failed to "adorn the doctrine of God our Saviour in all things." Where such occur, I have trodden on their graves as lightly as possible, consistent with a history which is designed to be a record of facts, and not wholly given to eulogy.

I have been greatly aided in this work by the encouragement of the Rev. Principal Paul, M.A., D.D., who favoured the project by bringing it to the notice of the General

Assembly, and by securing its assistance. To the Rev. J. B. Woodburn, M.A., D.D., I owe many thanks for reading and revising the manuscript, and offering many valuable suggestions. I am also much indebted to the Rev. Hugh McIlroy, B.A., of Ryans, who communicated many important items of information. I have also received great assistance from A. Albert Campbell, Esq., and R. W. H. Blackwood, Esq., J.P., in various ways, during the composition of this work. I wish especially to acknowledge my obligations to the Rev. John Campbell D.D., Librarian of the Church of Scotland Library, for unrestricted access to the numerous invaluable records and documents placed under his care. To these and various other friends and correspondents I tender my hearty thanks.

The writer lays no claim to any special qualification for the performance of this work, except that, as a Secretary of the Presbyterian Historical Society, he had immediate access to the official records and other volumes dealing with the Seceders. The fact that the author is a lineal descendant of the Rev. Andrew Black, the oldest, and one of the first Secession ministers to settle in Ulster, may not be without significance.

Finally, this work is dedicated to the service of the Lord Jesus Christ and the Church which His mysterious providence preserved in the paths of truth and righteousness. It is hoped that its perusal may incite to a greater appreciation of the Gospel so faithfully proclaimed, and the privileges so steadily asserted by the old Seceders. These men lived to good purpose, and the seals to their ministry were abundant. Theirs was "the patience and faith of the saints," and now that they rest from their labours, "their works do follow them."

DAVID STEWART.

Cregagh, Belfast.

March 12, 1940.

CONTENTS

	PAGE
Introduction	13
State of Religion in Ulster	29
The Origin of the Secession	42
The Secession Church in Ireland before "The Breach"	54
The Antiburghers, Part I	67
The Antiburghers, Part II	96
The Burghers, Part I	126
The Burghers, Part II	155
The Secession Synod	204
Antiburgher Congregations	229
Burgher Congregations	271
Secession Congregations	353
Minor Scottish Synods	381
The Original Associate (Burgher) Synod	381
The Constitutional (Antiburgher)	382
The Synod of Protesters (Antiburghers)	383
The United Original Secession Synod	383
Congregations in Ireland connected with these Scottish Synods	384
The Associate Presbytery	393

Original Secession Synod (Ireland)	398
Congregations of the Original Secession Synod . .	402
Manner of Conducting the Ordination of a Minister .	406
On Marriage	410
On Taking Oath	416
Questions put to Ministers at Privy Censures . .	422
Questions to be put by a Visiting Elder	423
Questions put to Elders at Privy Censures . . .	424
The Hearts of Steel	425
Secession Authors	427
Moderators of the Associate Antiburgher Synod .	431
Moderators of the Burgher Synod	432
Moderators of the Secession Synod	433
Students of Theology	435
Associate Divinity Hall (Burgher)	439

THE SECEDERS IN IRELAND

INTRODUCTION

I

THE Plantation of Ulster, which began very early in the seventeenth century, was, for the most part, carried out by Scots. The chief reason for this was the acquisition of extensive estates by some of their fellow-countrymen. Hamilton, Montgomery, Edmonstone, Shaw, Macnaghten, Boyd, and many others had secured vast tracts of land which it was to their interest, as well as that of the State, to plant as soon as possible. The immigrants acquired farms on easy terms, and proximity was also an inducement as Ulster was "but three hours' sail from Portpatrick." Moreover the persecution of Presbyterians in Scotland had begun. King James, now sovereign of England as well as of Scotland, resolved to utilize his increased power in exacting an obedience and deference from the Scots which they had hitherto refused to yield. John Welsh of Ayr, Forbes of Alford, and other ministers, were already imprisoned in Blackness. This proved to be the beginning of those despotic measures, by which, with rapidly increasing severity, the Stewart Kings endeavoured to secure absolute power in Church and State. This cruel and foolish policy ended in their own expulsion from the Kingdom and in the extinction of their line.

It was, however, by the influence of King James that the Irish Parliament was induced to pass an Act which encouraged and facilitated the Scots to seek new homes in Ulster. To favour his countrymen, and, at the same time, serve his own ends, the King took a deep interest in the plantation, being assured that the security of this part of his Kingdom depended upon its success. With these inducements and facilities "in a few years there flocked such a multitude of people from Scotland that the northern

counties of Down, Antrim, Londonderry, etc., were in a good measure planted, which had been waste before.”¹ The immigrants were led hither by the various personal motives common to all colonial societies some commendable, and others the reverse. But, if their motives were various their lot was common, including all the hardships, privations, and dangers, to which pioneers are subjected. Perhaps these burdens lay less heavily upon them than the same conditions would do on men accustomed to the facilities and comforts of later times. Montgomery says of them, in a cheerful tone, that “they soon made cottages and booths for themselves, because sods and saplins of ashes, alders, and birch trees, with rushes for thatch, and bushes for wattles, were at hand.”²

For people housed in this manner provision for religious worship was not neglected. Montgomery “brought over two or three chaplains,” but Montgomery was a royalist, and his chaplains were prelatists like himself. Hamilton, likewise “made it his business to bring very learned and pious ministers out of Scotland,” but, being under very great obligations to the King, his ministers were also of the prelatist type, at first at any rate. We assume that other new proprietors in different places were constrained to follow the same practice. And thus it happened that, while the Scots were encouraged, by legal enactments, to settle in Ulster, and were granted letters of denization which secured them in their civil rights, nothing was done to facilitate them in worshipping God in accordance with the forms of the Reformation. Being Presbyterians, in the matter of worship they were outlawed, and, where any of them inclined to be devout, they “were no better entertained than with the relics of popery, served upon a ceremonial service of God.” Abhorring prelacy as they did and having no alternative form of worship, it is scarcely to be wondered at that they became “void of godliness,” and “cared little for any church.”

II

Such was the state of things when a relay of ministers, from about 1620 onwards, found themselves “in a land where there was nothing, or but little as yet, of the fear of God.” These were men who scrupled at episcopal ordination, yet, through necessity, were comprehended in

¹ *Adair's Narr.* p. 313.

² *Montgomery's MMS.*, p. 59.

the prelatic establishment, being admitted on easy terms. Although put in possession of the churches and tithes, they neither made use of the liturgy nor of any episcopal forms. Their zealous and evangelical ministry speedily produced a remarkable change in the life of the people. Their serious and searching proclamation of the Gospel was attended by a great revival of religion in those places where the Scots were the chief inhabitants. The ministers engaged in this spiritual awakening clearly discerned in it the presence of God, and in order that they might "stablish, strengthen, and settle" the converts they adopted means whereby they might edify them in the doctrines of pure and undefiled religion. The ministers were apprehensive lest the revival should prove to be merely a matter of spiritual emotion, and consequently temporary in its nature. They knew that permanence could only be secured by the subjects of grace being rooted and grounded in the love and knowledge of God.

To effect this the ministers¹ agreed to meet once a month at Antrim, and spend two days together. The first day was occupied in consulting "about such things as concerned the carrying on the work of God," and the second was devoted to the edification of the people by means of a series of expository sermons on the doctrines essential to salvation. These meetings, which were continued for several years, reveal at one view a zealous ministry and an appreciative people. This quasi-presbytery and successful ministry proved, however, to be the beginning of sorrows. The bishops, unable to tolerate rivals, and aiming at exclusive domination, took action against the ministers, who had been rendered conspicuous by their acceptable ministrations. Measures of increasing violence were directed against them, which resulted first, in their suspension, then in their deposition, and finally, in their expulsion from Ulster.

¹ The ministers who met in this presbyterial manner were John Ridge (Antrim), James Hamilton (Ballywalter), Robert Blair (Bangor), and Robert Cunningham (Holywood). They were joined later by Henry Colwart (Ballycarry), Josias Welsh (Templepatrick), George Dunbar (Larne), and John Livingstone (Killinchy).—*Livingstone's Autobiog.*

III

We come now to an heroic and romantic episode in the history of our Church. Of those who were deposed and excommunicated Blair and Livingstone were the most resolute. Driven from Scotland by persecution, and now under the same condemnation in Ulster, they turned their eyes to America, as likely to furnish an asylum where they could enjoy religious liberty and exercise their ministry without molestation. Leave was sought and given. Livingstone says, "We had got letters from the Governor and Council full of kind invitation, and large promises of good accommodation." And so they prepared to begin life anew in the distant colony of New England, "perceiving no appearance of liberty, either to preachers or professors, from the bondage of the prelates." In all probability the example of the men of the *Mayflower* inspired them to undertake this dangerous enterprise. The story of the manner in which these English Puritans had effected their escape from persecution was still fresh in their minds. Blair, Livingstone, and a number of their followers, with "some few out of Scotland," resolved to repeat the experiment, anticipating equal success. To this end, they built a ship of one hundred and fifty tons burden at Groomsport, and named her the *Eaglewing* in the hope of a speedy and propitious voyage. They intended to set sail in the spring of 1636, but it was September before they were ready to put forth.

There is much in this bold and hazardous undertaking, participated in by one hundred and forty individuals, in an ill-equipped and badly-constructed ship, that evokes at the same time our pity and our admiration. Livingstone has left us a vivid narrative of this ill-fated voyage in language so dramatic that it recalls the description of the tragedy in which Paul suffered shipwreck at Melita. Contrary winds detained the voyage at the start, leaks were sprung by the time they had reached the Kyles of Bute, but afterwards a fair wind carried them more than half-way to their desired haven. But in mid-ocean they "foregathered with a mighty hurricane out of the North-east that brake our rudder," to use Livingstone's own words. This mishap was repaired by the courage and skill of Captain Andrew Agnew, but much worse was to follow. The storm "brake much of our gallion-head, our fore-cross-tree, and tare our fore-sail; five of our champlaitts made up, ane great beam under the

gunner-room door brake, seas came in over the round-house and brake ane plank or two in the deck, and wett all them that were between decks. We sprung a leak that gave us seven hundred strokes of water in two pumps, in the half-hour glass."

All this is the language of a man who has been through it, as we say, but what follows reveals a gracious spirit to whom the doctrines of the Confession of Faith were dear, and who believed that God's providence was his inheritance. When the captain informed Livingstone and his colleagues that it was impossible to hold out longer, they engaged in prayer and consultation. It was agreed that they should persevere on their course for just one more day, and, if they received no reason to hope for favourable weather during this period, they would take it as a Divine indication that they should return. That night the storm became worse and decided their future action. When morning dawned they turned their battered vessel homeward bound. "With ane main-cross and a little of ane foretop-sail" they steered their way with difficulty, and, on November 3, cast anchor in Belfast Lough, after an eight-weeks' struggle with adversity.

This dispensation of Providence was a source of great grief to Blair and Livingstone, but they were solaced with the belief "that the Lord would let them see something that would abundantly satisfy them." It so happened that events soon followed which raised them from their low estate to the enjoyment of the liberty for which they had striven and suffered. The Lord answered them in accordance with their faith, for, in the following year (1637), there began in Scotland that opposition to the Service Book and Canons, which resulted in their abolition and in the renewal of the National Covenant. On February 28, 1638, in Edinburgh some sixty thousand persons of all ranks, lifted the right hand to heaven and swore by the "great name of the Lord their God to continue in the profession and obedience" of the Presbyterian religion. The Covenant which was signed by practically the whole nation, raised a storm which overthrew the Erastian power of the King and the prelatic church.

We have not space to take a comprehensive view of the varied proceedings by which the Scots re-established the Presbyterian form of government. It is sufficient to say that both Blair and Livingstone took an active part in settling that form of church government which they firmly believed

was ordained of God. They rejoiced to see that the decrees of Divine Providence were in harmony with their strong convictions and simple faith, and that their prayerful sufferings had such a joyous termination.

"There's a Divinity that shapes our ends,
Rough hew them how we will."

IV

Let us now return to Ireland and mark some events which resulted in the introduction of a new form of ecclesiastical life. The harsh measures by which those in authority had deprived Ulster of its Presbyterian ministry were continued against their people. From 1637 till 1642, the Presbyterian form of worship was unknown in Ireland. The expulsion of the ministers was followed by intolerable impositions upon their people, and this high-handed despotism, coupled with the knowledge that spiritual independence had been regained in Scotland, impelled a large portion of the Scots to return to their own land. All this was very deplorable, and, as events happened, very regrettable. This tyrannical policy diminished greatly the Protestant population, and robbed it of its most active and resolute members at a time when Romish intrigue was working warily to extirpate the English, root and branch. The times seemed favourable for this diabolical enterprise, as, in England, the situation between the King and Parliament had become critical and portended the prolonged internecine strife which followed. On October 23, 1641, the Irish broke out in rebellion with dramatic suddenness and fanatical fury, putting all the English to the sword, sparing neither women nor little children, and ruthlessly destroying everything that reminded them of English supremacy. Their mad rush was stopped in the North, in those places where the Scots were most numerous, and, with the consent of the King and Parliament a Scottish army arrived for the protection of their compatriots and their conquest of the country. This object was soon accomplished as far as a great part of the North was concerned, and the Scots were preserved from the barbarities that were inflicted with devilish malignity in other parts.

As all civil and ecclesiastical government was overthrown by recent events, the Scots proceeded to institute their particular form of religion and Church government.

INTRODUCTION

With the influences of the National Covenant fresh in their minds, and looking beyond national considerations, five chaplains, and four elders met at Carrickfergus on June 10, 1642, and constituted the first regular Presbytery held in Ireland.

V

The Army Presbytery, as it is called, began the work of introducing Church government, according to the doctrine, worship, and discipline of the Church of Scotland, by planting congregations in such places as were occupied by regiments. The Presbytery, encouraged and aided by the General Assembly of the Church of Scotland, pursued its course of planting, and erected congregations wherever they found Scottish communities strong enough to support the Gospel. They were further encouraged in this work after that the Scots and the English Parliament had entered into "The Solemn League and Covenant" in 1643. This Covenant, which denounced prelacy, bound the subscribers to labour for the preservation of the Reformed religion in Scotland, and to promote the reformation of religion in England and Ireland, according to the Word of God and the example of the best Reformed Churches. The Covenanters never doubted that reformation according to the Word of God was synonymous with Presbyterianism, and was the only effectual way of curbing Romanism and checking the political supremacy of the prelatic Church. Believing this they proceeded to plant the vacant parishes with ministers until about seventy had been inducted. All of these signed the Covenant, which was cordially received and subscribed by almost the entire Protestant population of Ulster. The Solemn League and Covenant, however, proved to be a source of faction and annoyance unforeseen by its adherents. The execution of the King on January 30, 1649, was a crisis in the fortune of the Presbyterians. As such they were heartily on the side of royalty, and in Scotland revealed their opposition to Cromwellian principles by crowning Charles II at Scone on January 1, 1651. But Cromwell had established his supremacy in Ireland by the sword, and his Commissioners summoned the ministers to appear on a charge of preaching and praying against the Commonwealth and in favour of the Royal family. Some of them fled to Scotland to escape punishment, but while the matter was under discussion, Cromwell assumed the title

of Lord Protector, and dissolved the Commonwealth. Under these new circumstances the charges of disloyalty were dropped.

VI

But at length the new order changed giving place to the old. The people grew tired of the Commonwealth and recalled the King, and the King, when restored, recalled the bishops. The ministers were met with the alternatives of re-ordination and induction at the hands of a bishop, or resignation of their parishes. To be re-ordained in episcopal form meant forswearing the Covenant and recognizing those prelatial principles towards which they had pledged themselves to maintain a pious hostility. On the great majority of the ministers the influences of the Covenant were too deeply impressed to be eradicated. Some seven or eight fawned, preferring a benefice to conscience, but the major part, upwards of sixty in number, suffered deposition rather than yield up their liberty to worship God according to their conscience. They were followed by threats of legal process if in future they presumed to exercise their ministry in any of its parts.

In this manner, the Presbyterian Church was, so to speak, driven underground, yet the ministers did not desert their people, but continued the perilous duty of ministering to them in barns and kilns and silent glens, as they had opportunity. Two or three of the younger men¹ with stubborn spirit, called the people to great meetings on the hillsides, sometimes by day and sometimes by night, and courageously denounced the bishops and the times. It was the action of the Scottish Covenanters on a smaller stage. In a short time these youthful spirits were forced to flee the country, whereupon they joined those in Scotland who were making a gallant attempt to restore the Covenants. Two of them stood to arms against the troopers and fell at Rullion Green, while the other suffered wounds and imprisonment for Christ's Crown and Covenant.

The older ministers lived quietly, without much observation of the magistrates, and gradually made their way to a more public exercise of their ministry. It took a decade to win this modicum of toleration, during which a few subsisted at their own charges, and the others on a precarious income received from impoverished flocks.

¹ Revs. John Crookshanks, Andrew McCormick and Michael Bruce.

INTRODUCTION

VII

When the ministers emerged into the light again it was by the connivance of the civil rulers rather than by force of law. This allowance may be taken as an acknowledgment of their peaceable behaviour and a recognition of their loyalty. About the year 1670 they had regained confidence to such a degree as to venture on the erection of humble meeting-houses. These edifices were constructed of perishable materials, and were dark, narrow, and utterly devoid of any pretensions to art or comfort.

In 1672 the ministers were greatly uplifted when the King made them a grant of six hundred pounds a year as a token of his goodwill, and in recognition of their loyalty in the past. Though the grant was small and irregularly paid, it carried with it, what was more acceptable, the recognition of regal patronage. Henceforth the ministers had to hold out chiefly against ecclesiastical laws which were administered from time to time with great severity. But they endured as seeing Him who is invisible, and at length reached that stage where James II made them a cloak for favouring the Papists, by granting Indulgences which comprehended both denominations. Of these Indulgences they availed themselves, fully aware that these and other actions of this bigoted King, were meant to terminate in the subversion of civil and religious liberty. Apprehending this the Presbyterians united with the Episcopal party in confronting a common danger. Both viewed the King as the enemy of a common Protestantism, and, in the interests of freedom, agreed in presenting a united front to Romanism. In the conflicts which followed the Presbyterians were extremely active and zealous in the defence of the Protestant cause and in the promotion of the happy Revolution of 1688.

VIII

The situation of affairs created by the Revolution included a measure of toleration which the Church eagerly welcomed as an opportunity to get upon its feet. Repressed for a long period by despotic principles, and weary of the inactivity and obscurity imposed upon it, the Church suddenly revealed that it was still animated by the spirit

of former times. On hearing that the Prince of Orange had landed in England the Presbyterians dispatched a Commissioner to wait upon His Highness and assure him of their loyalty and support. In the beginning of 1689, the Revs. Patrick Adair and John Abernethy presented an address to the Prince, congratulating him on his safe arrival and assuring him that the Presbyterians entertained a "steady and inviolable respect to his person and government." At a later date they petitioned him for his protection and favour, pleading among other things that some of their ministers had been in Londonderry during the recent siege. To these requests His Royal Highness gave an encouraging answer which contained a promise of financial support.

When the King arrived in Belfast on June 14, 1690, the Presbyterians again addressed him and repeated their professions of loyalty. They were profoundly impressed when the King, a few days later, at Hillsborough, made them a grant of twelve hundred pounds per annum, an act which not only assisted them in their poverty, but renewed the principle of regal recognition and establishment.

In September of the same year, after the King's supremacy was established at the Boyne and other places, the ministers for the first time in the history of the Church, convened as a Synod, which they designated "The General Synod of Ulster." For a century and a half this Synod remained the supreme judicatory of the Church.

IX

For several reasons the preceding survey of the history of Presbyterianism in Ireland, to the point where it terminated in a distinctive local name, is necessary for our purpose. It cannot be assumed that every reader, especially those of the younger generation, is intimately acquainted with what is implied by the term "General Synod of Ulster." This name, which once enjoyed a prominent place in the current speech of Ulstermen, has now been relegated to the vocabulary of ecclesiastics and historians. It occurs so frequently in the course of the following narrative that its signification could not be allowed to remain obscure. Moreover, the Secession Church can only be described in relation to it and in contrast with it. We can only understand the position adopted by the Seceders when Presbyterianism is viewed in its entirety, and when we note the actions and reactions which caused bitterness and confusion,

and led; at length to mutual opposition. But time lessened the antipathies, and had the further effect of dissipating what was provocative of strife, and of introducing a unifying element among the people. The Synod of Ulster, once a unity, ran like a river, leaving here and there a few standing pools, and rushed on to an obstruction that divided it in twain. But in time the two streams converged until their waters commingled, and received a new name, "The General Assembly."

X

We do not mean, by general remarks, to forestall subjects that are treated of in detail in the body of this work. Let us now return to the history of the Seceders. This subject has been treated briefly but fairly in Reid's "History of the Presbyterian Church." This great work, commended by Macaulay and Froude for its minute and accurate research, must remain the great treasury of the history of the Presbyterian Church, and, to a large extent, of the civil history of Ulster. But in it only one chapter is devoted to the history of the Seceders, with many cursory notices in the text and in the notes appended. This scanty treatment is scarcely equal to the work and worth of the Seceders, nor is it such as would have satisfied their aspirations. On several occasions they revealed their anxiety to have their deeds recorded, and even went so far as to outline such a history as would be acceptable. But, for one reason and another, their projects for the compilation and publication of their history were allowed to lapse, and their deeds and personalities are almost forgotten.

Dr. Reid, in the preface of the work referred to, calls it "the first attempt towards filling up a chasm which has long existed in the ecclesiastical history of the empire." The gifted historian did not live long enough to finish his great undertaking, and thus it happened that the third volume was completed by Dr. W. D. Killen, Dr. Reid's successor in the chair of Ecclesiastical History. It was Dr. Killen who wrote the brief general account of the Seceders, in which he accounted for their origin in Scotland, their introduction into Ulster, and the influence they exercised.

The present work is intended as a contribution towards filling the "chasm" somewhat fuller, by adding material hitherto partially overlooked. The history of the Secession was a project that received early consideration from the

Seceders themselves, and, on several occasions, they adopted measures to have it effected. These efforts were entirely confined to the Burghers,¹ the larger, wealthier, and more influential section of the Secession community. In the year 1779 the Burghers constituted themselves into a Synod, independent of the parent Synod in Scotland, and assumed the powers of government and of discipline. Nine years after they were freed from external relations, a self-contained body whose achievements and progress were worthy of a history, they took steps towards its accomplishment.

XI

In 1788 an overture was presented to the Burgher Synod requesting the appointment of "a Committee to draw up a narrative of the rise and progress of the Secession Church to the present time." A resolution was passed committing this work to the Rev. Samuel Rutherford, of Newbliss, who engaged to undertake what was desired. Mr. Rutherford appears to have accomplished this task without delay, as the following Synod laid upon the Presbytery of Monaghan the duty of reading "Mr. Rutherford's History which was drawn out in observance to the injunctions of Synod," and to prepare it for publication.

Here the matter ended for a period of seven years, when it was revived by a petition from the congregation of Donacloney which the Presbytery of Down remitted to the Synod in 1796. Mr. Rutherford was again requested to publish "his History of Secession in Scotland and Ireland," taking the precaution to "print proposals for subscription and transmit them to ministers who will inform him how many he will dispose of." Assuming the proposals were issued, the results must have been discouraging, as there is no further mention of a "History" for the next twenty years. Even then (1816) the reference to this subject is not illuminating, as it is nothing more than a petition, from a firm of booksellers in Belfast, seeking the sanction of Synod "to reprint Brown's Secession History."²

¹ The terms Burgher and Antiburgher are explained later.

² Very probably this refers to *A Historical Account of the Secession from the Church of Scotland*, a treatise published in 1766 by Professor John Brown of Haddington. It deals exclusively with the Secession Church in Scotland, without any reference to Ireland.

INTRODUCTION

XII

In 1817 the Seceders of both sections, Burgher and Antiburgher, agreed to unite on the basis of the Original Secession Testimony or *status ante litem*, "leaving it to the wisdom of the Synods how to manage the carrying down the Testimony till the present day." A Committee of six, selected equally from each Synod, was appointed to make "such additions to our common Testimony" as would adapt it to present circumstances in Ireland. This Committee reported in 1818 that they had "not been able to frame one that they could with confidence recommend for adoption," but added, that they had collected materials from which such a Testimony might be framed. They also recommended the united Synod "to publish a History of the Secession in Ireland, containing a faithful narrative of the proceedings and success of both Synods, as soon as the materials necessary for such publication can be conveniently and accurately collected."

The report on this subject, submitted to Synod the following year, again proved disappointing. The investigation of the matter revealed difficulties, which might be pleaded with more acceptance at the present time than at a period when many of the actors in the first years of the Secession were not long dead, and the majority of the next generation were still alive. The Committee stated in their report "that it is impossible to proceed with the History till they are provided by Presbyteries, Sessions, and individuals (elder members of the body), with precise information as to the commencement and progress of the Secession in particular places, with what accredited instructions can be had as to first applications for Seceding ministers to preach in Ireland, reasons justifying the applications, who were the first persons sent out, opposition made to them, their exertions, where they preached, what congregations were first organized, when others were erected, of what numbers do they consist, what ministers have they had, what was the first presbytery, when or where it met, of what ministers did it consist, together with what other data may be considered necessary to be included in a narrative."

The Synod continued this Committee and adopted measures to secure, as far as possible, the materials indicated in this comprehensive specification, but Presbyteries proved delinquent and ministers unconcerned about

the historical incidents required. In two years the materials collected were deemed insufficient to warrant a beginning. Extracts from the minutes of the Synods in Scotland were also requisite for the work. In 1821 application was made for these, but it was 1829 before the United Associate Synod gave access to the documents in their custody. Synod fixed January 1, 1829, as the date when the information, collected and authenticated by each Presbytery, should be forwarded to their Clerk for the use of the Rev. Samuel Oliver Edgar, D.D., should he consent to write the history. When Synod met in July 1829, the Clerk reported a response so meagre as to appear ridiculous. He had received a few congregational histories from the Presbytery of Down, and an account of the origin of the Presbytery of Donegal.¹ It was like giving a man a few feathers and requesting him to make a peacock.

XIII

These futile efforts were made over a century ago, and, doubtless, many interesting documents and much information of a traditional nature have been lost since then. Even the Minutes of the Synods and other records were neglected to such a degree that their very existence was placed in doubt. Without these important documents the history of the Secession was impossible. In 1883 Professor Croskery wrote,² "It is a pity that no Secession historian has done for Ulster what McKerrow did for the Secession in Scotland. Nothing is at present known concerning the history of individual congregations in Ireland, because, since the death of old Thomas Mayne Reid, the Clerk of the Secession Synod, some fourteen years ago, the minutes have been lost, and thus, while McComb's Almanac has been supplying histories of the Synod of Ulster congregations for forty years back, there has been no similar record of the congregations of the Secession. A search is at present being made for the missing documents but it is feared that they are lost beyond recovery."

Fortunately this surmise proved untrue. A report that these valuable records had found their way to America may have discouraged Professor Croskery, as it discouraged more recent historians, from engaging with zeal in a search.

¹ Formerly the Presbytery of Newtown-Limavady.

² See *The Presbyterian Okurchman* for 1883.

which they felt from the beginning was futile. But thirty years after Prof. Croskery, in plaintive tones, deplored the loss of these authentic records, another searcher, no less keen and capable, to his own delight and the great joy of many, discovered the manuscripts which had been lost in oblivion for half a century. This was the late Joseph W. Kernohan, M.A., one of the founders of the Presbyterian Historical Society, and, for many years, one of its secretaries. In 1914, while acting as Librarian of the Presbyterian College, Belfast, Mr. Kernohan discovered the long-lost Minutes of the Synods, and other valuable records, among the books belonging to that institution.

Recently the greater part of the Minutes of the Presbytery of Down, and of those of the Presbytery of Armagh, have also been recovered. From these very material assistance has been derived, as they were the largest Presbyteries, and in other respects, the most important, of the Seceders.

Furnished with these and numerous other minor aids, the Presbyterian Historical Society decided that there was sufficient material from which to make a very considerable contribution to our domestic annals, and that the History, so eagerly desired by the Seceders, and so appropriate at this juncture, should now be written as a memorial of them.

For upwards of seventy years, the Burghers and Anti-burghers stood apart, nursing angry feelings and endeavouring to thwart each other's purposes. But when the generation which took part in that which caused "the breach" between them passed away, division lost the support of those who felt most keenly. The cause of the feud became less acute, and in time lost all its sting. The spirit of mutual esteem began to increase, until, at length, the cry for union became a popular expression of friendly feelings. In the year 1818 these two Synods became one, known as the Secession Synod, the terms Burgher and Anti-burgher, being at the same time cancelled for ever.

For well nigh a century Seceders, as such, were separated from the Synod of Ulster by a gulf that at one time seemed impassable. But each generation saw with increasing regret and sorrow that the causes of mutual alienation were unjustifiable. The same leaven that wrought in the Seceders, infected Presbyterians as a whole, and when the Synod of Ulster had freed themselves from those who were brethren by association, but not in spirit, the grace of

God wrought in the penitents that spirit of goodwill and unanimity which made them one in the year 1840.

As a united body the Presbyterian Church has enjoyed a period of great spiritual usefulness in which the evangelical doctrines, so tenaciously maintained and so zealously proclaimed by the Seceders, have preserved the Church as a whole in the way of righteousness.

No one can ponder the story of the Seceders, their hardships, toils, and achievements, or linger over their embittered controversies and dissensions, without deriving from them lessons of faith, hope, and perseverance. As yet, charity was only in the bud.

STATE OF RELIGION IN ULSTER

I

AS soon as it was learned that the Prince of Orange was on his march to London, the Presbyterians bestirred themselves and sent a Commissioner to welcome him in their name. After he had received the crown of England they gave him a further indication of their loyalty, and of their readiness to serve him. These sentiments were embodied in an address which the Revs. Patrick Adair and John Abernethy were commissioned to present to His Majesty. About the same time the Presbyterians began to give indications of their sense of freedom. The last meeting of the Presbytery of Antrim, prior to the siege of Derry, was held on March 5, 1689. The question of meeting openly as a General Synod was discussed, but it was considered best to await the return of the Commissioners from London before any decided step was taken.

Meanwhile the army of King James had overrun all the Protestant districts from Newry to Derry. Advantage was taken of an unarmed and defenceless people whom they hated on account of their religion, race, and politics. Impelled by political animosity and religious frenzy, the Irish soldiers of King James ravaged the country, driving away flocks and herds, destroying crops, burning towns, desecrating churches, carrying with them all commodities that were transportable and rendering useless what was immovable. Many of the ministers and people fled to Scotland for sanctuary.

Under such conditions it was impossible for the Presbyteries to meet, but the relief of Derry and the rout of King James's army put heart into them again, and meetings were resumed. The Presbytery of Antrim, convened on September 4, 1689, was careful to place on record that its meetings had been interrupted by "the confusion of the times." Among the first subjects discussed was "the great mercy of a begun relief from our bondage." As an acknowledgment of Divine goodness in this relief, it

was appointed, "that a day of thanksgiving be kept, and, withal, considering the great danger we are in, and that by reason of abounding privations that are among us, [we] judge it convenient to join humiliation with it." The Presbytery met again on November 26, and in the records of this meeting we get a clue to the "abounding privations" which were humbly to be remembered. The Presbytery decided to address those in authority, and give an "account of them who maintained Derry in the siege, [who] were of this country: the sad plunderings and robberies committed in this country by the Irish army, so that if rent and tithes be exacted without moderation, the country will undoubtedly be broken, so as they cannot live."

II

In February 1690 the Commissioners returned from London, bringing with them a letter from King William, "wherein he commits the care of the ministers and people of our persuasion to the said Duke [Schomberg]." When this letter was conveyed to the Duke he "promised his favour and protection, as he is advertised of their case."

Further trouble arose from an unexpected source. The soldiers of King William, who had been billeted through the country during winter, had committed numerous intolerable outrages which the Presbytery took measures to suppress. In their own words, "now when the ministers and people are receiving so many wrongs from the army, Mr. Pat Adair is to wait on General Douglas, in reference to this, if he come to Belfast."

In June 1690, William landed at Carrickfergus and proceeded with all due haste to meet the enemy. During a brief stay at Hillsborough he issued the well-known order, authorizing an annual payment of twelve hundred pounds for the use of the Presbyterian ministers of Ulster. By the first of July he was at the Boyne where he fought and won the memorable battle, the issue of which still arouses feelings of gratitude in the hearts of Irish Protestants. The Presbyterians now felt that they had reached the promised land after their long wandering in the wilderness. On September 26, 1690, ministers and elders from the various presbyteries met at Belfast and constituted themselves the General Synod of Ulster.

From this time onwards for a number of years, especially during those following 1696, the Presbyterians increased in number rapidly. The year mentioned began a period of seven years of famine in Scotland, the ravages of which are unprecedented in the history of that country. Crops were blighted through successive years, cattle died in thousands, and a large proportion of the rural population perished through want and disease. With starvation staring them in the face, many Scots sought refuge in Ulster, where, as an aftermath of the recent Revolution, land was cheap and easily acquired. For some years there was a steady influx of Scots, which taxed greatly the resources of the Synod in making provision for their spiritual needs. In 1715, Archbishop Synge judged that not less than fifty thousand families had settled in Ulster since the Revolution. This estimate may be exaggerated but it is sufficient to indicate that there had been a notable immigration. This is supported by the fact that in a few years the Church had extended far beyond its former limits. In the twenty years following the Revolution it had grown from ninety congregations to one hundred and thirty. The distribution of the people is indicated by the dates on which the individual congregations were established. As these sprang up they were supplied with ministers, chiefly from the Church of Scotland.

III

Their new-found liberty was not quite what the Presbyterians logically thought it would be. They were soon to discover that there were many restrictions embedded in ancient laws which could be revived and enforced upon occasions. In England the Presbyterians had their position established by a Toleration Act, which, however, was accompanied by the Test Act, requiring the Lord's Supper to be received in accordance with the usages of the Episcopal Church. In Ulster the Presbyterians enjoyed a simple indulgence fortified by the regal recognition involved in the grant of *Regium Donum*. In a little time they went beyond the strict letter of the law, and, following the example of the Church of Scotland they built meeting-houses, performed social services, and set up the whole machinery of church judicatories under the indignant eyes of the bishops. Archbishop Synge wrote of them: "Their ministers marry people, hold Synods, exercise ecclesiastical jurisdiction, but

have no assistance from the civil magistrate, the want of which makes ministers and elders stick the closer together, by which means they have an almost absolute government over their congregations, and at their communions they often meet from several districts to the number of four or five thousand, and think themselves so formidable as no Government dare molest them."

In the matter of religion, its profession was strictly adhered to with Scottish tenacity. Reverence for the Sabbath and the edifying exercises of the sanctuary were rigorously observed. The external form of worship was, at least, fashionable, and public opinion was strongly in its favour. To abstain from public worship was considered disreputable, and delinquents were often visited by the severe discipline of the Church for their neglect. Accordingly, for many years the Sabbath was well observed. There was no intermingling of the different sects who constituted the Christian community. The Presbyterians looked upon the Episcopalians as worshipping in a manner at variance with the rules prescribed by Divine authority, and half-way towards Roman Catholicism, which they considered idolatrous. The Seceders, when they arose, avoided all other sects, and being themselves divided, they mutually excluded each other. Both parties judged it sinful for any of their members to worship, even casually, in the church of any other denomination, and submitted those guilty of such an action to discipline and censure.

The Synod of Ulster, while remaining stern and strict in the matter of discipline, became in time, less strict in doctrine. Their view of Calvinism was undergoing a change which progressed slowly until it disintegrated the austere religion of the Covenant. While Episcopacy was in opposition, and endowed with the power to oppress, the Presbyterians were unified by this very fact. But when many of the restrictions which gave unity to their thought and action were removed, the new-found freedom began to be abused in several quarters. For a generation the more spiritually-minded of the ministers remained in a majority, and, from time to time, took precautions against the indications of a change which they judged deplorable.

IV

New modes of thought were accompanied by new notions about other matters, such as dress, speech, and

manner of living. In 1697 the Synod felt called upon to adopt means of checking these extravagances, and accordingly recommended "that all ministers be grave and decent in their apparel, and that this be considered and inquired into by the respective presbyteries." Nor was the grandiloquence of certain ministers and probationers overlooked, though the recommendation was expressed in general terms: "That ministers and preachers use a sound form of words in preaching, abstaining from all romantic expressions and hard words, which the vulgar do not understand, as also from all sordid words and phrases."

Unhappily these admonitions fell upon deaf ears, for in 1700, just as the new century opened, the Synod found it necessary to adopt more stringent measures for the purpose of arresting these innovations. These peculiarities must have been very pronounced seeing the Synod could not tolerate them without a public revelation of their displeasure. Two overtures were passed "for reforming the levitees" [frivolities], the first of which dealt with apparel. "That there were some ministers, their wives and children, [who] are too gaudy and vain in their apparel, and some too sordid, therefore, that it be recommended to the several presbyteries to reform these faults in themselves and theirs, and study decency and gravity in their apparel and wigs, avoid powderings, vain cravats, half-shirts, and the like." This was a brave attempt to find the golden mean, and secure uniformity in fashion as they hoped to do in doctrine. In one sense this enactment was a stimulus to trade by bringing the sordid up to the average, and in another sense it depressed business by suppressing extravagance. One would like to know where these dandies paraded in order to show off their finery, as at that date Belfast was little more than a village, and most of the other towns in Ulster were not even contemplated. It looks as if they were content to "waste their sweetness on the desert air."

The second overture was even more immoderate, as it was directed against gourmandizing, and was meant to correct the bill of fare. "That sumptuous dinners like feasts, on Mondays after communions, be forborne in ministers' houses, and none entertained that day but their guests who lodged with them; and also, that sumptuous prodigal dinners at ordinations be forborne." It is difficult to believe that these luxurious banquetings were in any degree universal, considering the smallness of ministerial incomes.

Could it be that the recently acquired *Regium Donum* had inspired some of the ministers to abandon frugal habits and give themselves over to extravagance? As these resolutions were unanimously approved, the offenders, whoever they were, escaped notice by acquiescence. That the offence was glaring, and that the Synod was very serious in the matter, are revealed by the precautions taken to have these resolutions carried into effect. The Presbyteries were directed to observe carefully and inquire into these matters, and censure any ministers who were found guilty of such indiscretions. If any such cases occurred they were to be reported to the Synod, but as no accounts were rendered, we are left to believe that the action of the Synod resulted in that ministerial decorum and economy which its resolutions were meant to secure.

V

One wonders whether these superior persons were identical with those who, at that time, adopted new modes of thought which were destined shortly to disturb the Synod. The time was at hand when this supreme court would have to deal with graver questions than fashions in apparel or the want of them. A younger generation of ministers had entered the Synod, whose doctrinal vagaries and controversial ability were going to prove more troublesome than gay clothing and sumptuous fare. In 1704 the Synod found it necessary to take precautions against division, "by reason of some difference in judgment and practice of some ministers of the Church." This degree of apprehension could scarcely arise out of the non-juring controversy, in which only three or four ministers were involved. It is very significant that in the following year, 1705, the Synod found it necessary to make subscription to the Confession of Faith obligatory on all who would subsequently be admitted to the ministry of the Church. It is even more significant that in this very year "The Belfast Society," which had been two years in contemplation, was organized. This Society was founded by the Rev. John Abernethy, M.A., the young minister of Antrim, who was a man of studious habits, heretical opinions, and remarkable ability. The membership of the Society was composed of a dozen ministers, a few theological students, and a physician. Their avowed object was the laudable one of mutual improvement in theological knowledge and

literary attainments. But the Society soon wandered away from the design of its founder, and debated such subjects as religious freedom, subscription to confessions, and the extent of the power of the Church. It was noised abroad that the members of the Society entertained religious opinions similar to those which had, of late, been promulgated in Scotland and elsewhere. The orthodox members of the Synod became alarmed on hearing this, as they knew that these opinions were subversive of the doctrine and discipline of the Church. As it was, the members of the society did not directly oppose the evangelical truths of the Gospel—these were left to take care of themselves—but they espoused doctrines of a subtle nature, calculated to undermine the accepted plan of salvation. With them sincerity of intention took the place of saving faith; sin, when not deliberately committed, was only aberration, and all the dogmas of the Confession of Faith which were open to question, were deemed to be non-essential. In the matter of discipline, the members of the society were opposed to the resolution of the Synod which demanded subscription to the Confession of Faith from all future entrants to the ministry, holding that this was an invasion of Christian liberty and fatal to private judgment.

For four years (1714-17) John Simson, Professor of Divinity in the University of Glasgow had been before the General Assembly on a charge of teaching Arminian and Pelagian errors. The affair issued in the Assembly finding him guilty of using expressions which were capable of being construed as heresy, and admonished him to refrain from using ambiguous language in future. Simson had been a fellow-student of the Revs. John Abernethy and James Kirkpatrick, prominent members of "The Belfast Society," who still maintained a correspondence with him on matters of doctrine. This close sympathy, coupled with the fact that the younger members of "The Belfast Society" had been instructed in Divinity by Professor Simson, goes far to explain how opinions similar to his had found their way into Ulster.

In December 1719, Abernethy preached a sermon, which was afterwards published, under the title "Religious Obedience founded on Personal Persuasion." Many statements in this discourse were objectionable, but the declaration that all doctrines were non-essential on which "human reason and Christian sincerity permitted men to differ," was the most alarming. The orthodox members of

the Synod felt that such a doctrine opened a door for the admission of manifold errors. For one thing, it set aside the rule of 1705 requiring subscription to the Confession of Faith, which had been adopted to prevent men, who were not subjects of saving grace, from entering the ministry of the Church. As it was, some Presbyteries were playing fast and loose with this enactment. Reports from London revealed that the English Presbyterians were hurrying towards Arianism. The ministers in the south of Ireland were not far behind, and now a section of the Synod of Ulster was claiming liberty to adopt the same religious principles.

The first champion on the orthodox side was the Rev. John Malcom, M.A., the aged minister of Dunmurry, who published a pamphlet in reply to Abernethy's sermon, in which he revealed the obnoxious principles of the author, calling them "New Light." By this designation these principles were afterwards known, while those of the orthodox party were termed "Old Light." The chief value of Mr. Malcom's pamphlet was that it drew a reply from "The Belfast Society" in which they made statements which confirmed the suspicions of the orthodox ministers and members of the Church.

VI

The Synod now felt called upon to take this matter seriously in hand. In 1720 they endeavoured to allay the suspicions of the public by passing a Pacific Act, which declared that there was no design to lay aside the Confession of Faith and the Catechisms. The Act went on to enjoin the observance of the Act of 1705 requiring subscription to the Confession by all who would be licensed in future. There was a proviso to the effect that if any of the subscribers "shall scruple any phrase or phrases in the Confession, he shall have leave to use his own expressions, which the Presbytery shall accept of, providing they judge him a person sound in the faith." The Pacific Act was passed unanimously, no doubt because the heretical members of the Synod observed that the proviso would give them ample scope to read their own meaning into the enactment.

It will be anticipated that the Pacific Act failed to secure the object for which it was designed. That which was meant to allay suspicion, like most compromises, only

provided grounds for further contention, and a fierce and prolonged controversy ensued, which lasted during seven Synods. It would be tedious and unedifying to give the details of this unseemly contest, so let the main points suffice. In 1721 the Synod passed a motion for a voluntary declaration concerning the eternal Deity of the Son of God. This revealed the "New Light" party who endeavoured to prevent this subject from being discussed at all. They alleged that this same question had done great mischief in London, that it was in reality an Inquisition, and that it was an unscriptural way of issuing scandal. On the other hand the orthodox party held that it was the duty of the Synod to satisfy their members on that doctrine in an age when the Deity of Christ was so much controverted. When the motion came to be voted upon the "New Light" party, though present, abstained from voting, neither did they express dissent or protest against the decision.

On the following day it was proposed that "members of this Synod, who are willing to subscribe the Confession of Faith, according to the terms of the Pacific Act, may be allowed by this Synod to do it." The discussion of this proposition was accompanied by wearisome speeches, which provoked great animosities expressed in a noisy and indecent manner. The motion was passed, however, by a great majority, and the discussion made it clear who the non-subscribers really were. They numbered fourteen all told, but as two of these were corresponding ministers from Dublin, only twelve were really subordinate to the Synod of Ulster.

From this time onwards animosities increased in bitterness from year to year, not only among the ministers but also among the people. Many of the latter resigned their membership of the congregations of the non-subscribing ministers, and, in three instances new congregations, composed of orthodox members, were erected. Ministers who employed "non-subscribers" to assist them at communions were also exposed to the popular odium. The debates were carried to the Press, and pamphlets from both sides provided the people with arguments, which in many cases terminated in a rigorous orthodoxy. Thus it happened that this controversy quickened the mental powers of the populace, and involved a training in doctrinal matters which was of considerable spiritual and secular value.

In 1725 the Synod put the "non-subscribers" into one presbytery, an arrangement to which the latter reluctantly

submitted. The following year the Synod, apprehending further trouble, decided to exclude this new presbytery from the judicatories of the Church, though, at the same time, they refrained from debarring its members from ministerial communion and fellowship. In this way the "non-subscribers" were allowed to train and license their own students, according to their own principles, and to maintain a fellowship with such ministers of the Synod as did not deem them obnoxious on account of their heretical opinions. Thus, while the dangerous errors of the "non-subscribers" rendered separation inevitable, the Synod erred on the side of leniency. There were still many among the subscribing members of the Synod who were moderate in their views, and who maintained an intimate friendship with the "non-subscribers." From time to time, the Synod received into its membership young men who had been educated in the University of Glasgow, where Professor Simson had continued to teach his heresies. The result was, that those who could not now oppose the law which required subscription, attempted to evade its observance and relax its stringency. Several Presbyteries admitted candidates for the ministry on subscribing an ambiguous formula which did not commit them to the doctrines of the Confession of Faith. In 1734 the Synod challenged these irregularities by requiring subscription, and, to make it more effective, inserted a copy of the formula in the minutes of Synod for the year 1735.

VII

In the meantime Professor Simson, who had lately been charged with Arianism, was removed from his office, but the heresy which he introduced was perpetuated by Dr. Francis Hutcheson, a former student of his, and imbued with his religious principles. Hutcheson, for various reasons, was able to exercise an extraordinary influence upon his students, and through them, upon the Church. He was an Ulsterman, a son of the Rev. John Hutcheson, minister of Downpatrick,¹ and a grandson of the Rev. Alexander Hutcheson, of Saintfield, both of whom were eminent evangelical ministers. Hutcheson was born in 1694 in the house of his grandfather, near Saintfield, and received his elementary education in that place. His mother was a daughter of Lieutenant-Colonel Trail, and a grand-niece of

¹ Afterwards of Armagh.

the first Viscount Claneboye. Prior to entering the University of Glasgow, he was for some years a pupil in Killyleagh Academy, a philosophical institution, conducted by the Rev. James McAlpin. In 1719 he was licensed by the Presbytery of Armagh, and the report of a sermon¹ preached by him, about this time, to his father's congregation, illustrates the colourless theology of the young ministers of the period.

It was a cold and rainy Sabbath, when his father, who was afflicted with rheumatism, sent Francis as his substitute to conduct the service. The weather clearing meanwhile, the father, out of paternal curiosity, proceeded towards the church, two miles distant, that he might collect the opinions of his hearers as to the pulpit powers of his son. Mr. Hutcheson was surprised to meet the people returning home long before the usual hour for dismissal. He interviewed an elder, a Scotsman, concerning this remarkable occurrence, and received as reply, "Your silly son, Frank, has fashed a' the congregation with his idle cackle; for he has been babblin' this oor about a good and benevolent God and that the sauls o' the heathen themselves will gang tae heaven if they follow the licht o' their ain consciences. Not a word does the daft boy ken, speer, nor say about the gude auld comfortable doctrines of election, reprobation, original sin, and faith."

Stuart says that he had this story from a near relation of Hutcheson, and certainly it bears internal evidence of being true. For Hutcheson was an enemy to the doctrine of original sin, and an enthusiastic advocate of virtue as a means of salvation. The story also reveals the impression made on congregations by the preachers of moral sentiments.

VIII

Some time after this incident Hutcheson opened an academy in Dublin, where he remained for several years, developing his philosophical opinions, and writing those works which have won him enduring fame. In 1729 he was elected Professor of Moral Philosophy in the University of Glasgow, and entered upon his duties in the following year. His subject enabled him to trench upon theological doctrines, and, in this manner bias the judgment of his students with regard to evangelical truth. His ethical prin-

¹ Stuart's *History of Armagh*, 1819.

ciples were adverse to the accepted truths of the Gospel, holding, as he did, that man was endowed with a "moral sense," by which he could discriminate between right and wrong, between virtue and vice, just as the eye can discriminate colours and the ear sounds. He held that the quality approved by this moral sense was benevolence, which includes "all the kind affections which incline to make us happy, and all the actions which flow from such affections." These opinions simply mean, that, by a good use of the moral sense we can serve a benevolent God, which is contrary to the teaching of the Word which states, that "without faith it is impossible to please Him." In addition to his duties as Professor, every Sabbath evening Hutcheson delivered lectures or sermons, which were in harmony with his ethical system. He condemned doctrinal preaching, and disapproved of the Confession of Faith and Catechisms before an audience composed of all classes, for these lectures were free to all. His influence might have been counteracted to some extent if Professor Potter, who succeeded Simson in the chair of Divinity, had been a strong opponent of religious errors, and endowed with an equally gracious personality. For Hutcheson was a man pleasant to behold, of great refinement, and naturally eloquent. He came to Glasgow with a great reputation, and was instrumental in drawing students from every part of the Kingdom. One of these says of him, that "he displayed a fervent and persuasive eloquence that was irresistible." Wodrow, the evangelical historian of the Church of Scotland, adds another quality which increased his popularity. He says that Hutcheson "was much commended, especially as he did not frequent taverns like Simson."¹

In 1744, two years before the death of Dr. Hutcheson, the chair of Divinity became vacant, and the Rev. William Leechman, of Beith, a man whose orthodoxy was questionable, was elected. The fact that he had, at one time, been chosen as a suitable minister for the non-subscribing congregation of Rosemary Street, Belfast, indicates the character of his religious belief. He was an intimate friend of Hutcheson, and was credited with entertaining the same heretical opinions. Leechman was also a man whose pale earnest face and saintly demeanour endowed him with a power which his students could not resist. He, too, had a word to say against theological dogmas, and in favour of the practice of morality as the most essential part of

¹ Dr. Robert Simson, Prof. of Mathematics.

religion. He survived Hutcheson for many years, and, in his quiet persuasive way, continued the spiritless and heartless theology which Simson had introduced, and Hutcheson had so ably promoted.

Thus it happened, that, by the middle of the century, all over Scotland and Ulster there prevailed a formal unspiritual preaching which was not the Gospel. In the latter place there was an increasing number of ministers who did not express openly their hostility to the doctrines of grace, but who were suspected of being out of sympathy with them. They signed the Confession of Faith, and with that act bade it good-bye. They looked upon its doctrines as old-fashioned and out of date, and scarcely ever referred to them. The Divinity of Christ, His atoning sacrifice, salvation by grace through faith, original sin, and kindred doctrines, while they were not openly denied, were openly neglected. These preachers followed Hutcheson and flattered human nature by asserting that innately, man had the power to obey the moral law. Sin they looked upon as an aberration from this law through the weakness of the flesh. No inherent depravity of human nature for them. Use your moral sense, a compound of instinct and affection, to attain "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." They proclaimed the Fatherhood of God and the brotherhood of man. "We can give," says Hutcheson, "secure tranquility to our souls by an entire confidence in the perfections of God, and resignation to His Providence."

Heterodox professors might train a heterodox ministry, but the latter were unable to change the beliefs and opinions of the great majority of their hearers, who refused to be alienated from the Confession of Faith and the Catechisms. Comparatively few heard the ministers unto edification. As a modern writer¹ says, "When they laid down 'the heads' of their sermon in the pulpit, the congregation laid down their heads in the pews." The dull moral prelections operated like a soporific as the preacher wended his way, leaf by leaf, discoursing on "the harmony of the passions" or "the balance of the affections." "While the evangelical fathers spoke of 'sanctification,' their sons spoke of 'virtues;' the old school spoke about 'the graces of the Spirit,' the new discoursed on 'moral qualities;' and, while the old held forth about 'holiness,' the young talked of 'a high pitch of virtue.' In ability they were fit to fill a pulpit; in indiscretion they were fit to empty a church."

¹ *Scottish Men of Letters*, by H. G. Graham, p. 34.

THE ORIGIN OF THE SECESSION

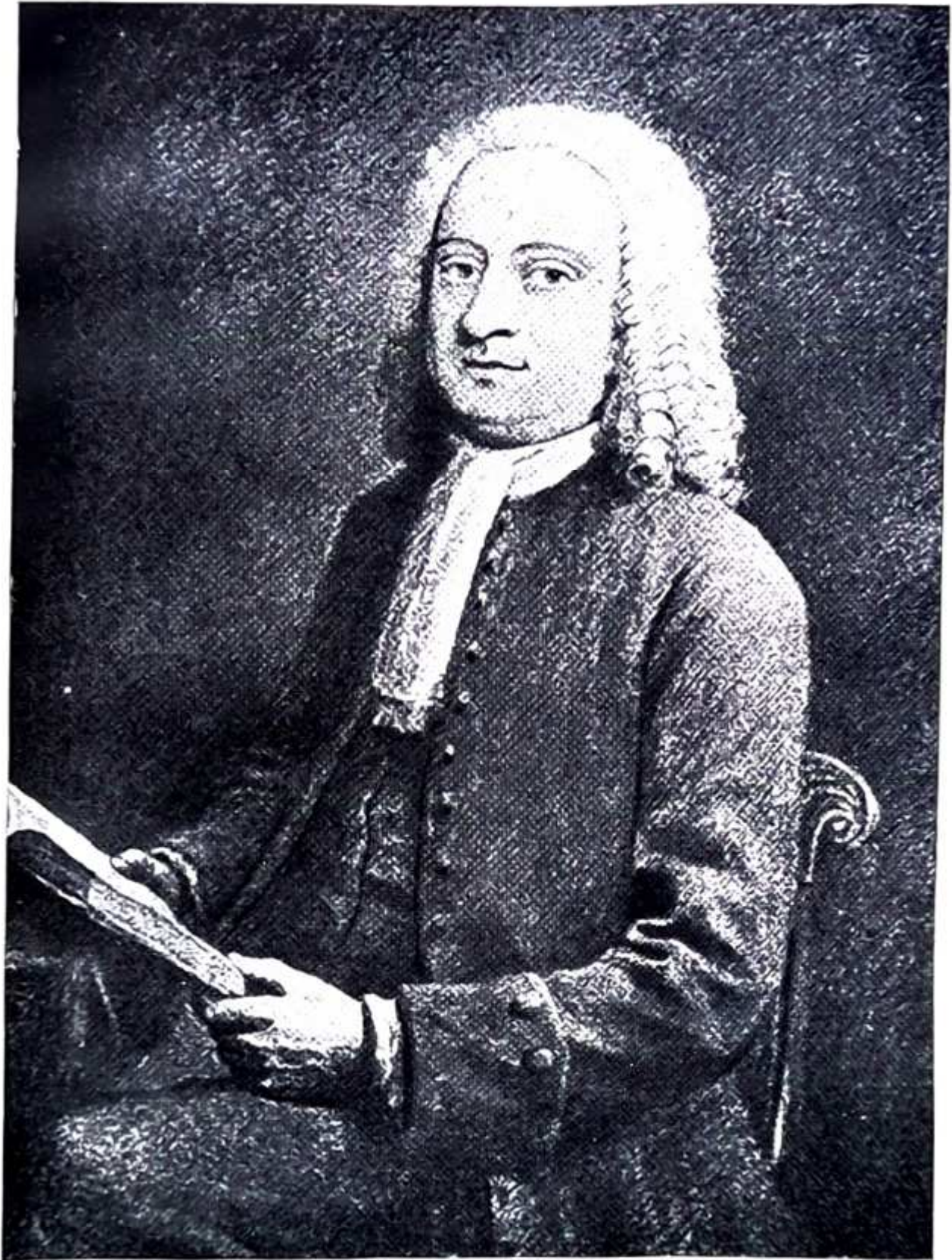
T

A REVOLUTION, whether in Church or State, is generally the result, not of one agent, but of many, and is gradually produced by influences which, frequently, are not easily discerned. The Secession from the National Church of Scotland is usually attributed, in a summary manner, to a growing opposition to the law of Patronage. This law was only the occasion, or proximate cause of the Secession, the last link, as it were, in a chain of grievances which extended backwards in the history of the Church. The Rev. William Wilson, one of the four original Seceders, states that, "it was not violent intrusions, it was not the Act of 1732, neither was it any other step of defection, considered abstractedly and by themselves, upon which the Secession was stated: but a complex course of defection, both in doctrine, government, and discipline, carried on with a high hand by the present judicatories of this Church, justifying themselves in their procedure, and refusing to be restrained."¹

The long course of defection pursued by the judicatories is traced in the Judicial Act and Testimony, issued by the Seceders to demonstrate that they were not sectaries, and to vindicate their opposition to the National Church. In this document the ecclesiastical history of Scotland is reviewed from the Reformation in 1560 down to the hour of the Secession. In perusing it one feels that the Seceders were strongly imbued with Covenanting principles. They adhered to these, not in their formal character, but "in a manner suitable to their present circumstances."

In 1688, when James II was intriguing to fix the yoke of Popery and slavery on the necks of his subjects, his designs were crushed by the Prince of Orange, who hurled him from the throne. When the Scottish Parliament met, some months later, they abolished prelacy, the King's supremacy in ecclesiastical affairs, and wicked oaths and declarations, substituting for the latter a simple Oath of

¹ *Defence of Reformation Principles*, p. 40



EBENEZER ERSKINE, M.A.
(1680-1754.)

Allegiance, and a Declaration of fidelity to William as King. All former laws against Popery were revived, the Westminster Confession of Faith was ratified, and Presbyterian Government and Discipline were confirmed as "agreeable to the Word of God, and most conducive to the advancement of true piety and godliness, and the establishment of peace and tranquillity within this realm."

Patronage was also abolished, and the election of ministers to vacant congregations was placed in the hands of heritors and elders, their choice being ratified by the members of such congregations. The government of the Church was committed, in the first instance, to the survivors among those ministers who, in previous reigns, had been ejected from their livings for refusing to comply with prelacy.

When the General Assembly met in October 1690, they asserted that Christ alone was the sole Head of His Church, and that Presbyterian Government was of Divine right. In subsequent meetings of the Assembly, many enactments, wise and otherwise, were passed for the purpose of settling the ecclesiastical affairs of the Kingdom. But in 1707 a political matter of great consequence to the Church filled the whole nation with concern. This was the treaty whereby it was proposed to unite England and Scotland under one Crown and Parliament, a measure which was strongly resented by the people of the latter Kingdom. It was generally felt that union would mean the surrender of their national independence, and a betrayal of the principles and Covenants which their fathers had held to be dearer than life itself.

The ministers entertained mixed feelings on the subject of union. They were sorry when they recalled the trials which the Church had endured in the past, and when they contemplated what might happen when the country became subject to a united Parliament whose members were largely of the Episcopal persuasion. These apprehensions were, however, tempered by the Act of Security, which declared "that the true Protestant religion, as presently professed within this kingdom, with the worship, discipline, and government of this Church should be effectually and unalterably secured, to continue without alteration to the people of this land in all succeeding generations." The ministers also rejoiced to think that the settlement of the crown on the House of Hanover would effectually frustrate the designs of the Jacobites to bring in the Pretender, and that it would establish Protestantism firmly in the kingdom.

II

Before the benefits of the union became apparent, much sympathy was alienated from the Church, because the General Assembly had failed to exert all its power in opposing the terms of union as inconsistent with the Covenants. This apathy tended to increase when the apprehensions of the people with regard to the domination of the British Parliament began to be realized. In 1712 a Toleration Act was passed whose object was "to prevent the disturbance of the Episcopal communion in Scotland in the exercise of their religious worship." Since the days of Jenny Geddes the Prayer Book had not been used in public worship in Scotland, and now, to the consternation of many, its use was legalized by Act of Parliament.

To this same Act was appended the Oath of Abjuration, which was ordered to be taken by Presbyterian and Episcopalian ministers alike. This oath inferred the sanction of Episcopacy, which many of the ministers, still sensitive with regard to the obligations of the Covenants, felt themselves bound to extirpate. Many of the best ministers resolutely refused to take this oath, though the penalty attached to contumacy was an excessive fine, and expulsion from their congregations. They suspected that, as the oath was not meant to secure their loyalty—already ensured by the Oath of Allegiance—it was designed to involve them in the approval of a clause, which provided that the successor to the crown should always be of the Episcopal persuasion. To confirm this on oath was to betray the Covenants. Among those who refused to take this oath was the Rev. Ebenezer Erskine, of whom we shall hear again. The Government wisely refrained from using coercive measures to secure obedience. As it was, this oath divided the Church into two factions, Jurors and Non-Jurors, who mutually upbraided each other for the course which each had adopted. The Non-Jurors won the favour of the people, who admired their courage in withstanding the imposition, and cheered their hearts by flocking to their ministry.

But worse was to follow. In this same year Parliament struck a heavier blow at the liberty and purity of the Church. The people had long claimed as their inalienable right the privilege of choosing their own ministers, a principle which had been fully recognized in the constitution of the Church at the Revolution settlement. This privilege

was now wrested from them by law, and restored to individual patrons who might be of another religion or of no religion at all. At first the evils of this system were not felt, as the presentees refused to accept livings unless the presentation was accompanied by a call from the people. Moreover, the patrons were slow to exercise the right of presentation, as, to do so, was liable to provoke the wrath of the people, and render the patron unpopular. In time, however, patrons began to exercise their rights, and settlements were frequently effected with great violence and with ruinous results.

III

While the Oath and Patronage continued to distract the Church, John Simson, Professor of Divinity in the University of Glasgow, was cited before the General Assembly in 1714, on a charge of heresy. For four years the Assembly considered his heterodox propositions before it came to a finding. It put the most charitable construction upon the sentiments of the professor, and found that he had used some language that was ambiguous, and forbade him to use such terms in future. This exhibition of leniency was displeasing to many, who felt that the offence was much more serious than it was represented to be, and that the severe penalty of deprivation should have been inflicted.

The same Assembly was called upon to investigate another doctrinal proposition, and in doing so, strengthened the suspicions of those who had begun to feel that the very Assembly itself had departed from orthodoxy. The Presbytery of Auchterarder, doubtful of the doctrines entertained by students taught by Professor Simson, resolved to guard against heresy by adopting a formula, which, they hoped, would sift the views of candidates for licence. This formula, known afterwards as the "Auchterarder Creed," consisted of several clauses, one of which was as follows: "I believe that it is not sound and orthodox to teach, that we must forsake sin in order to come to Christ, and instating us in covenant with God." A student, whose licence had been withheld, brought this practice of the Presbytery to the notice of the General Assembly, who expressed its disapproval of any Presbytery requiring subscription to any formulas except those approved of by the Church. The Assembly went further and pronounced the proposition referred to as "unsound and most detestable," and cited the

Presbytery to appear before the Commission and explain what the terms of it were meant to convey.

Certainly the proposition is not very lucidly expressed, nor is its meaning very obvious, but considering that it was directed by the Presbytery against unsound doctrine, the members interpreted it in that sense to the satisfaction of the Commission. They explained that, in coming to Christ, we come with all our sins that by Him we may at once be pardoned and justified. But the Assembly had already condemned the proposition as "unsound and most detestable," and this denunciation of a proposition set for the defence of the Gospel, coupled with the lenient sentence in the case of Professor Simson, led to consultations among the evangelical ministers, as to the best means of counter-acting the heretical tendencies of the times.

IV

To give a check to the doctrinal errors which had been revealed by the late discussions, the Rev. James Hog republished an ancient and notable work on evangelical doctrine, entitled *The Marrow of Modern Divinity*. In 1720 the General Assembly condemned a great number of passages in this book, and charged ministers to warn their people against reading it. In its hasty attack the Assembly too plainly condemned the preaching of Christ as the Saviour of all men, and too emphatically asserted that holiness of life was a condition of obtaining everlasting happiness. The Revs. Thomas Boston, Ebenezer Erskine, and his brother Ralph, with nine others, protested against the decision of the Assembly, and in their answers to twelve queries put to them subsequently by the Commission on the subject of the Marrow," produced "a document, which for luminous distinctness, argumentative power, accurate learning, and felicitous illustration must ever be regarded as a master-piece in theological controversy."¹

The Assembly of 1722 disagreed with some parts of the Representation made by these brethren—now known as "The Marrow-men"—and gave orders that they should be rebuked. It also passed an Act explaining and confirming its former Act of 1720. Against this the brethren protested that this Act was "injurious to truth," and laid their protest upon the table of the House. The Assembly refused to receive it, and though it contained a declinature of its

¹ *Origin of the Secession Church*, by Rev. A. Thomson, p. 24.

authority the court forbore from proceeding further in the matter.

The condemnation of the "Marrow" furnished an additional indication that the Church was growing lax in doctrine, and at the same time, tyrannous towards those who contended for the purity of the faith. This feeling was further confirmed by other events which occurred soon afterwards, and which revealed the lenient tendency of the Assembly towards heterodoxy. In 1726, Professor Simson was found to have contemned the former prohibition of the Assembly and to have propagated Arian principles in addition to his former errors. The process against him continued till 1728 when he was suspended till the following Assembly. It was finally decided that he should be deprived of his chair, but not of the salary attached to it.

V

In this second phase of Professor Simson's case Ebenezer Erskine became more widely known as the champion of evangelical truth. His brother Ralph was equally keen and constant in his contention. Both stood up manfully to maintain the glory of the Gospel, and predicted trouble if the Church departed from the truths laid down in the Confession of Faith.

Towards the close of these prolonged doctrinal disputations, patrons began to assert their rights, and presentees ceased to be afraid of accepting congregations without a call from the people. Where the people objected to these presentees, and Presbyteries declined to ordain, the Assembly resorted to the appointment of special Commissioners to thrust ministers into parishes against the will of the elders and people. Numerous and vigorous protests now poured in on the Assembly, which led it to perpetrate another act of tyranny. In 1730 it was enacted that no protests or reasons of dissent should be received or entered on its records in future. In the following year the Assembly took an equally momentous step, and declared that, in cases where the appointment of a minister to a vacant congregation devolved upon a Presbytery the election should lie with "the heritors, being Protestants, and the Elders." This Act deprived the members of congregations of having any part in choosing their ministers, and conferred this privilege on heritors, many of whom were Episcopalians.

The Rev. Ebenezer Erskine in a sermon preached before the Synod of Perth in October 1732, denounced patronage and the recent Act of the Assembly as intolerable grievances by which every man was robbed of a Divine right, given him by Christ the Head of His Church, to choose his own minister. "What difference," he exclaimed, "does a piece of land make between man and man in the affairs of Christ's Kingdom, which is not of this world? . . . we must have 'the faith of our Lord Jesus Christ,' or the privilege of His Church 'without respect of persons,' whereas, by this Act, we show respect to the man with the gold ring and gay clothing, beyond the man with vile raiment and poor attire. . . . God 'hath chosen the poor of this world, rich in faith, and heirs of the kingdom,' and if they be heirs of the kingdom, I wish to know by what warrant they are stripped of the privileges of the kingdom."

Some members of the Synod objected to these searching statements, and an acrimonious dispute, which lasted for three days, ensued. It terminated in a majority deciding that Erskine should be rebuked. Erskine refused to submit, and appealed to the General Assembly, who upheld the judgment of the Synod, and decided that he should be rebuked now at the bar of the Court. Against this decision Erskine protested that he could not submit without violating his conscience, and declared, at the same time, that he intended to pursue the course which he had adopted, and "proclaim the same truths of God, and testify against the same or similar defections of the Church." In this protest he was joined by three other ministers, viz. William Wilson, Alexander Moncrieff, and James Fisher.

VI

The Assembly, in accordance with the Act of 1730, refused to receive or record this protest, whereupon the document was laid upon the table, and the four brethren retired from the House. This matter might have ended here, had not a member picked up the protest, and seeing in it statements which he thought reprehensible, asked for a hearing that he might read the document to the Assembly. The reading of it roused bitter indignation, and it was resolved forthwith, to recall the four brethren, and order them to withdraw their obnoxious protest. The brethren, when recalled, refused to yield obedience and withdraw their protest, upon which their case was remitted to the

Commission. When the Commission met in August they found the protesters still defiant, and consequently suspended them from the exercise of their ministerial functions till November, a sentence which the four brethren ignored. In November, the protesters continued to maintain their impenitent attitude, and the Commission, in accordance with instructions, pronounced them to be no longer ministers of the Church of Scotland, and declared their charges vacant. In reply, the brethren announced, in a formal manner, their SECESSION, not from the Church of Scotland, but from the prevailing party in its judicatories. At the same time, they intimated their right to continue to exercise the keys of doctrine, discipline, and government, according to the Word of God, the Confession of Faith, and the constitution and principles of the Covenanted Church of Scotland. They concluded by declaring that they "appealed to the first free, faithful, and reforming" Assembly of the Church.

VII

On December 5, 1733, the four brethren met in a cottage at Gairney Bridge, and constituted themselves an independent ecclesiastical court, under the name of "The Associate Presbytery." Within three months they published a Testimony to the doctrine, worship, and discipline of the Church of Scotland, giving a precise and full explanation of the steps which they had taken. When the General Assembly met in 1734, it revealed a conciliatory temper, and empowered the Synod of Perth to restore the four brethren, but, as the Assembly did not condemn its own act of the preceding year, the brethren refused to receive as a favour what they believed they were, in justice, entitled to. For nearly three years they continued to meet periodically as a Presbytery, mainly for prayer and conference, waiting and hoping for such a reform in the Assembly as would enable them honourably to return.

However in 1736, all hope of return was taken away by the action of the Assembly in the case of Professor Campbell of St. Andrew's. Campbell had published a pamphlet, entitled, "The Apostles no Enthusiasts," in which occurred some heretical opinions for which he was put on trial. In his defence he glossed over his offensive statements in such a manner that the Assembly deemed admonition a sufficient penalty, cautioning him, at the same time,

to guard against ambiguous language in future. This decision confirmed the Seceders in their suspicions with regard to the orthodoxy of the Assembly, and, observing that the Church judicatories were waxing worse, they began to supply sermon to such oppressed Christians as sought their assistance. They proceeded also to organize congregations, ordain elders, and prepared to educate and train young men with a view to settling them in these charges. They also undertook acts of ecclesiastical jurisdiction, and adopted measures to extend and establish the benefits of the Secession.

The General Assembly, feeling itself and its laws ignored, decided to cite the Secession ministers, individually, to appear before them, and answer for these "disorderly practices." The brethren, now eight in number, obeyed the summons and appeared before the Assembly in 1739, not as individuals, but in a corporate capacity. They stated through their Moderator, that they came as a Presbytery, whereupon they presented a declinature in which they refused to acknowledge the jurisdiction of the Assembly. When the brethren had withdrawn the Assembly considered what was best to be done in these circumstances, and finally agreed to postpone the merited sentence of deposition for another year. It was hoped that, in the meantime, something might occur which would alter the position assumed by the dissenting brethren. But nothing happened to change the relations which existed between the parties, and, as the Seceders did not appear before the Assembly in 1740, it only remained for the Court to depose them in a formal manner.

Many of the people sympathized with the Seceders, and followed them willingly, so that from the outset the new Church grew rapidly. In 1742 there were thirty-six organized congregations and twenty ministers for their oversight. In 1743, the Associate Presbytery enacted that the renewal of the Covenants should be made a term of ministerial and Christian communion. It was agreed also, that a Bond for this purpose should be drawn up, so that this action should be performed "in a way and manner agreeable to their present situation and circumstances." This solemn ceremony was carried out at Stirling on December 28, when fifteen ministers took the oath and subscribed their names. Others who were absent, engaged in the same work at subsequent dates. It was hoped that the revival of the Covenants would prove a means of bringing about the reformation so earnestly desired. As it happened

the Bond proved to be a hindrance rather than a help, as few of the congregations were willing to engage in it. The unhappy dispute about the burgess-oath interrupted the work of Covenanting, and, in time, it fell into disuse.

By October 1744 the number of congregations had increased to such a degree that it was thought advisable to constitute a Synod, to be styled, "The Associate Synod," to consist of three Presbyteries, viz. Edinburgh, Dunfermline, and Glasgow. The congregations which were formed, or should afterwards be formed, in Ireland, were assigned to the Presbytery of Glasgow. It was also appointed that the Synod should meet for the first time on March 5, 1745, at Stirling.

VIII

The beginning of their synodical work was most unfortunate, as an inquiry was introduced concerning some oaths, not imposed by statute, but of common use in the land. One was the Freemason's oath, judgment on which was delayed by the prolonged and bitter contention which raged over the burgess-oath. This was an oath sworn in certain towns, requiring burghers to "profess the true religion presently professed within this realm, and authorized by the laws thereof." In the Associate Synod there were two parties holding different views with regard to the relationship of the Church to the State. One party justified the Secession by the recent back-slidings of the Church as settled at the Revolution. The other party receded beyond the Revolution, and held, as its ideal, the complete detachment of the Church from all civil authority and influence. Ebenezer Erskine, Ralph, his brother, and James Fisher, belonged to the former party, while Alexander Moncrieff and Adam Gib were the uncompromising advocates of abstention. To the former party "the true religion," meant the religion which they now professed, to the latter it meant the religion represented by the National Church, which Seceders, by their action, had declared to be false.

These two ideas, with variations, were discussed with increasing bitterness for the next two years. Three special meetings of Synod, each lasting a fortnight, were held in six months, at one period of the discussion. Each meeting was characterized by increased wrath, and a widening of the gulf which separated the parties, who now became known as Burghers and Antiburghers. The Burghers pro-

posed an Act of Toleration as the sanest way to settle this casuistic subject. The Antiburghers rejected this overture with scorn, and declared that they would be satisfied with nothing less than an Act declaring the oath to be sinful. In April 1746, the Antiburghers managed to carry a motion to this effect by a small majority, against which the Burghers instantly protested, alleging that the vote was carried contrary to the Barrier Act, and at a time when many members of the Synod were absent. At the following Synod it was discovered that the Antiburghers had omitted to prepare answers to these protests, and, as some of them had acted hastily in the meantime, and had debarred from the Lord's Table such as maintained the lawfulness of the oath, the question was now raised as to whether the decision made in April 1746 should be made a term of ministerial and Christian communion. The discussion which followed was carried on with great heat and with deplorable railing. A vote was taken, from which the Antiburghers abstained, so that it was carried that the decision aforesaid should not be made a term of communion.

IX

No sooner was this decision announced than the Rev. Thomas Mair protested that hereby the Burghers had forfeited all their synodical power and authority, and claimed that the whole power of the Synod devolved upon him and his party. He intimated to his adherents that they should meet on the following day at the house of the Rev. Adam Gib, in a synodical capacity, and having done this, he withdrew, followed by twenty-two of his party. This separation, known as "The Breach," occurred on April 9, 1747.

As the Moderator and Clerk of the Synod remained with the Burghers, this party continued to act after the Antiburghers had withdrawn. But they were in no mood for business, and after a period of conference and prayer, they adjourned to meet on the following day. On April 10, both parties were in session, each claiming the title and authority of "The Associate Synod," and each describing the other as "the separating brethren." The Antiburghers assembled in Mr. Gib's house, at an early stage of their proceedings, determined to their own satisfaction that the power of the Synod remained with them, and that no Seceding presbytery or session was lawful unless it was in

subordination to them. At a subsequent meeting they cited the Burgher brethren to appear before them in penitent mood, as delinquents against the authority of the Church. In reply the Burghers deputed the Rev. Thos. Hutton to attend, not to answer the charge, but to make a bold attack upon the constitution of the so-called Synod, and charge the members of it with schism. The Antiburghers rewarded him with excommunication, and proceeded, from time to time, to deal with the other members of the Burgher Synod in the same way in their absence. They cited, libelled, suspended, deposed, and finally excommunicated them in accordance with the forms of the Church. In this way the Burghers were all delivered into the hands of Satan, and cast out of the Church as heathen men and publicans.

The Burghers took no notice of these grotesque proceedings, but held their judicatories, as formerly for the transaction of the business of the Synod, and carried on their ministry with diligence and success. While the Antiburghers were very careful to proclaim themselves "the only lawful and rightly constituted Associate Synod," the Burghers thought of themselves as such, but acted more wisely by remaining quiet.

THE SECESSION CHURCH IN IRELAND BEFORE "THE BREACH"

1741—1746

I

PRIOR to "The Breach" the Secession Church in Scotland had received petitions for sermon from several places in Ireland where dissatisfaction had resulted in division. We give a detailed narrative of these divisions, and of the causes which generated them, as illustrative of what occurred subsequently in many other congregations, producing schism, and opening up a way for the introduction of the Seceders. The few instances given must suffice, as it would be tedious, if not impossible, to relate what happened in the numerous congregations within whose bounds the Seceders found opportunity to settle.

The first indication of strife and division occurred at Lisburn, over the appointment of a successor to the Rev. Alexander McCracken, who died in November 1730. At this period there was a party in every congregation, whom the recent prolonged and acrimonious discussions carried on in the General Synod of Ulster anent subscribing the Confession of Faith, had awakened to the fact that many of the younger ministers and probationers were inclined to be heterodox in their religious beliefs. This orthodox party was ever on the watch for those who were suspected of heresy, and was ready to oppose the settlement of such in any vacancy that might occur.

In Lisburn, what we might call the moderate party for the sake of distinction, preponderated, and a call was made out to Mr. Gilbert Kennedy, whom the orthodox party rightly suspected as unsound in the faith. Mr. Kennedy was ordained on June 7, 1732, a fortnight before the annual meeting of the General Synod. To the Synod a petition was presented by the large minority opposed to Mr. Kennedy, requesting that they should be erected into a distinct congregation. The Synod appointed a small Commission to

take this subject into consideration and report. Evidently the Commission found the minority so numerous and determined that they deemed it best to advise the Synod to appoint a larger Commission, to meet in October and hear both sides.

Apparently the opposition to Mr. Kennedy was so formidable and harmful to the congregation that he thought it advisable to seek another field of labour. In the beginning of 1733, he received a call to Killyleagh, which he accepted, and so cleared the battlefield for further strife.

This was the position in June 1733 when the Synod met, and received the report of the Commission. The opposing parties had been exhorted to union, now that there was opportunity for a fresh start, and in the hope that time would effect this, the Commission suggested that the Presbytery should supply the congregation by turns till next meeting of Synod, unless union had taken place meanwhile. This plan was adopted, the congregation being transferred from the suspect Presbytery of Bangor to the orthodox Presbytery of Templepatrick.

This same Synod enacted a law, which, in the circumstances looks somewhat vengeful, and certainly proved to be most unwise and hurtful. Hitherto a minister was elected to a congregation on receiving the majority of the votes cast, but now, presbyteries were instructed not to concur in a call in future, unless two-thirds of the votes were in favour of a candidate, "and, said two-thirds are to be reckoned both from the number, quality, and stipend, of the congregation." What was intended by "quality" we are left to conjecture, but in common speech the rule was abbreviated thus: "two-thirds men and money" constitute a synodical majority.

This rule, had it stopped at two-thirds majority, would have been wise, and so far, it still remains the rule by which our ministers are elected. But to show respect of persons, by introducing a financial element, had a divisive effect, as it gave power and pre-eminence to the more opulent class, and was greatly resented by the poor, who were generally the majority in our congregations. The application of this rule often resulted in long-continued vacancies, during which dissent and division created an opportunity for the introduction of the Seceders.

II

When the consideration of matters at Lisburn was resumed by Synod in 1734, it was found that the congregation was still divided between rival candidates. By this time, however, the minority had grown to be "the major party," and is so styled by the Synod. This party, who all along were partisans of the Rev. James Dykes,¹ intimated to Synod that they had erected a meeting-house, and petitioned to be received as a distinct congregation. Mr. Alexander Brown, who was favoured by the minority, now withdrew from the contest in the hope of facilitating Synod in settling matters, but Mr. Dykes went no further than to deny that he had encouraged faction.

Again the Synod entrusted the matter to a Commission, who, after due consideration, advised the setting aside of both candidates, that no new erection should be allowed, and that both parties should be permitted to nominate such ministers and probationers as they might wish to hear, till next Synod. This was agreed to, and at the same time it was intimated that the candidates should be heard time about, and without distinction, in their several meeting-houses.

This compromise also proved ineffectual and woefully disappointing. To the Synod, 1735, the minor party presented a paper "containing a long detail of melancholy circumstances of their congregation," and expressed their desire for a speedy settlement as the only remedy. The major party also set forth their grievances, and when asked if they would yield submission to the decision of the Synod, they consented to do so. Encouraged by this acknowledgment, the Synod, hoping for reconciliation, appointed another Committee to converse with both parties and endeavour to reunite them. The report made by this Committee dispelled all hope of fusion. It appeared that the major party was tied to one John Lowry, a probationer of the Church of Scotland, who, contrary to all the rules of that Church or of this Synod, had accepted an invitation to preach in their meeting-house. This congregation had even gone so far as to petition the Presbytery of Templepatrick to draw up a call to Mr. Lowry. When asked upon this, if Synod would not comply with their desire, would they be satisfied to be supplied by the Synod or the Presbytery, they

¹ Mr. Dykes was minister of Maghera, ord. 1720, d. 1734.

refused to accept supplies on this condition, so that there was nothing for it now but to leave them to themselves. The Synod, however, did not utterly abandon the dissentients at this point. A letter was addressed to the congregation, in which they reasoned with them on their conduct, pointed out its evil consequences, and appealed to the pious among them, exhorting them to reunion.

Arrangements were now made for the speedy settlement of the congregation of Lisburn. The Revs. William Patton of Ervey, John Carlisle of Clogher, William Boyd of Monreagh, and Francis Laird of Donaghmore were nominated as candidates. Of these Mr. Carlisle was a moderate, Messrs. Laird and Boyd were orthodox, and as for Mr. Patton, the oblique reference to his religious opinions embodied in the petition sent by the dissentients to the Associate Presbytery, might be misleading. Mr. Patton was installed on July 7, 1736, when he dutifully signed the Confession of Faith.

III

It was under the foregoing circumstances that the Associate Presbytery, on October 14, 1736, received an application from "fourscore families" in Lisburn and the neighbourhood for "supply of sermon." In their petition they alleged that a minister had been forced upon them by the Presbytery of Templepatrick, and craved "that one might be sent to them who would preach the Gospel, not in the wisdom of men's words. but in the simplicity thereof."

This appeal harmonized to a degree with the work which the Associate Presbytery had set out to accomplish but at this time the Presbytery was so encumbered with similar petitions that it was unable to comply with the request. It expressed itself as gratified at receiving the application, but having no preachers at present, it could do no more than appoint "Mr. Ebenezer Erskine to write an encouraging answer."

Over five years elapsed before a similar petition from any body of people in Ulster was addressed to the Associate Presbytery. On this occasion the application was made by a Commissioner, Mr. Samuel Henderson, who was deputed to go on this errand by a body of people in the neighbourhood of Templepatrick. He appeared before the Associate

Presbytery in December, 1741, and set forth the claims of the people whom he represented, but unsuccessfully for the present. In May 1742, Mr. John Gibson was sent on a similar mission, but his efforts were also unavailing. In August both gentlemen crossed over to Scotland and renewed their petition, which was favourably received on this occasion. They returned triumphantly with Mr. Thomas Ballantyne, a probationer, in their company. Mr. Ballantyne was thus the first Secession preacher to visit Ulster.

We have no account of Mr. Ballantyne's mission beyond the fact that he "preached two Lord's days to vast multitudes." He not only preached the Gospel but apparently instructed the people how to appeal to the Associate Presbytery in a formal and proper manner. In October "an accession from a body of people in Ireland, being about ninety persons, inhabitants of Templepatrick, Killead, and Crumlin," was laid before the Associate Presbytery. The petitioners wisely refrained from assigning reasons for dissatisfaction with their present ministers, but commended themselves by expressing their approval of the Act and Testimony, and concluded by requesting the Presbytery to send an ordained minister and a probationer, the former for the baptism of children.

The brethren from Crumlin and Killead who desired to be received into the communion of the Secession, were probably actuated by spiritual reasons and perhaps by convenience, but in the case of Templepatrick it was different. No objection could be taken to the Gospel as preached by the Rev. William Livingstone, who was a pronounced Calvinist, and the friend and frequent correspondent of the orthodox Wodrow, the historian of the Church of Scotland. The explanation in this case, if valid, is agrarian in character, and of a kind that was then, and subsequently, a source of fiery animosity in the same district. It is stated that when the lease of Mr. Henderson's farm expired he discovered that Mr. Livingstone, or a member of his family, had made proposals for a new lease, which had been accepted. Mr. Henderson, who was an influential member of the congregation of Templepatrick, greatly resented this action, and, as a protest, resigned his membership. Probably some who sympathized with him, followed his example, and on being joined with those from other districts, determined to set up a new congregation at Lylehill. In support of this project the aid of neighbouring ministers was invoked, and, when this was refused, application was made to the

Associate Presbytery of Scotland. The Associate Presbytery received these "acceders" under its care, but expressed its inability to send preachers at present owing to the numerous applications for sermon received from various parts of Scotland. In January 1743, Mr. Gavin Beugo, a probationer of the National Church, who had seceded to the Presbytery, was sent to labour in Ireland for eight weeks. The following August Mr. Thomas Ballantyne paid a second visit, being accompanied on this occasion by Mr. John Erskine, son of the Rev. Ralph Erskine, one of the founders of the Secession. Though their mission was only of two weeks' duration, they were very active and zealous, preaching both on Sabbaths and week-days, and were attended by very large and responsive congregations. They acquitted themselves so commendably that numbers of people in several places espoused their principles, and afterwards sought union and communion with the Secession.

IV

For some time past the Associate Presbytery had been engaged in considering several measures that demanded much thought and careful deliberation. The Presbytery had recently emitted a long and elaborate Act, entitled "An Act of the Associate Presbytery concerning the Doctrine of Grace." This was a defence of this doctrine against the injuries done to it by the Acts of the General Assembly, passed in the days of the "Marrow" controversy. The Presbytery also resolved to renew the Covenants "in a way and manner agreeable to its present situation and circumstances." To this end they appointed a Committee to prepare a Bond that would meet the "situation and circumstances," and enable the members of the Presbytery to engage in the work of Covenanting with all due solemnity. To this Act or Bond, when prepared and brought before the Presbytery for consideration, one member, the Rev. Thomas Nairn, took objection, and was so persistent in his dissent that he occasioned a disputation which occupied the minds of the Presbytery for almost a year. It was not until December 28, 1743, that the ministers felt themselves free to engage in the solemn work of renewing the Covenants.

On the back of these distracting deliberations followed the adoption of a new ecclesiastical organization that also required much thought before it could be finally sanctioned. Meanwhile the number of congregations had greatly

increased, and in some instances they were so far removed from one another that it was found very inconvenient for the members to meet frequently as a Presbytery for the dispatch of business. It was consequently decided to divide the settled congregations into three Presbyteries, viz. Edinburgh, Dunfermline, and Glasgow, and these were to constitute a Synod, to be known as the Associate Synod. This arrangement was completed on October 11, 1744. Henceforth the Presbytery of Glasgow was entrusted with the management of such accessions as might occur in Ireland. One had been received from Lisburn in February 1744, but owing to the pressure of business it had to be deferred.

V

The newly constituted Synod, which met for the first time at Stirling in March 1745, gave prompt attention to the petitions received from Ireland. Mr. Isaac Patton, a probationer of the Presbytery of Dunfermline, was instructed to proceed to that kingdom and remain for the months of May and June, a period which included nine Sabbaths. Four of these were to be spent at Templepatrick, two at Belfast, two at Lisburn, and the remaining one in whatever community the brethren in Ireland considered most likely to prove profitable. A commission was also given to the Rev. John McCara to proceed to Ireland for two Sabbaths before Mr. Patton's mission terminated, evidently in anticipation of a call to the latter. The expected happened, and Mr. McCara was present in time to moderate in a call to Mr. Patton from the three places named, which together constituted a united charge. The call was made out on July 6, 1745, at a time when Scotland was in a ferment, owing to the threatened invasion of the Young Pretender. The Prince landed on July 24, and the commotions which ensued prevented the Presbytery of Glasgow from carrying on its functions in a tranquil manner. At length it found opportunity to appoint a Commission, who with an associate member from the Presbytery of Dunfermline, to which Mr. Patton belonged, were ordered to proceed to Ireland and ordain Mr. Patton on July 8, 1746. On the day preceding that of ordination the Commission met and arranged the terms on which Mr. Patton was to be settled in Lylehill. It was agreed that the annual stipend should be fifty pounds, half of which was to be paid by Lylehill, and the other half

by Belfast and Lisburn in equal portions. Should either Belfast or Lisburn in time to come, become a distinct congregation, Lylehill was to make up their quota. On these terms Mr. Patton was ordained on July 8, 1746, the day appointed, and had thus the distinction of being the first Secession minister to settle in Ireland.

Fortunately a contemporary has left us a graphic picture of the attributes and personal appearance of this man who had been rendered conspicuous by being placed at the head of a new ecclesiastical organization in this country. He says: "Mr. Patton was a man well fitted for the task which he had to perform. His sincerity was never doubted, his zeal was untiring, his character unspotted, and his natural abilities were respectable, although little improved by education. In conformity with the spirit of the times and his sect—perhaps in some degree, from a natural eccentricity of mind, or a desire to attract attention by novelty—he was much addicted to the use of quaint and striking, though often homely and vulgar phraseology. His manner in the pulpit was ardent and excited—sometimes almost wild; and, as he evidently preached extempore, he never hesitated in the middle of his sermon, to attack individuals, or even classes of individuals, who, by look or motion, incurred his disapprobation. Having lived in his neighbourhood, and even known him personally when I was a boy, I could fill many pages with his quaint, remarkable, and even forcible sayings. . . . He was a little, active, sharp-eyed man, exceedingly quick in all his motions, and remarkably bitter in his controversial preachings, from a sense of duty, I presume; for in his nature, and in private life, he was kindly and gentle. In the little old parlour, where he sat for upwards of fifty years, I learned the rudiments of Latin from his son-in-law; in the old vestry of his meeting-house, though not of his communion, I repeated every Saturday, for two years, 'The Shorter Catechism, with the Scripture Proofs at large,' and, even now, at the end of forty-seven years, I could, if I were a painter, draw the bodily likeness of the good old man, from my pleasurable and vivid recollection of him."¹

VI

While these proceedings were being carried on in County Antrim, movements towards similar issues were

¹ Dr. Montgomery in the *Irish Unit. Mag.*, II, 230

transpiring in the Counties of Armagh and Down. The Presbytery of Armagh consisted of Old Light and New Light members in fairly equal proportions, whose conflicting principles destroyed its peace and resulted in disagreeable consequences. In 1743 the General Synod erected the new Presbytery of Dromore, in which they incorporated all those of the Presbytery of Armagh who were strictly orthodox. About this time the Rev. George Ferguson of Markethill was alleged to have denied the doctrine of original sin, and, zealous for evangelical truth, the new Presbytery of Dromore sent preachers into the bounds of Markethill congregation to conserve the members who were orthodox. This matter was brought before the General Synod who judged that the Presbytery of Dromore had acted in an irregular and offensive manner, and, at the same time, ordered the Presbytery of Armagh, assisted by Commissioners, to investigate the charges against Mr. Ferguson. When the court sat in due course no witnesses came forward to prove the accusations, and the court accordingly declared them "not proven." Unhappily, some members of the Presbytery, on this occasion, resorted to unwise remarks about the orthodox party, which increased their hostility and established them in their opposition. This party resolved to constitute a new congregation under the inspection of the Presbytery of Dromore, but when their memorial came before the Synod of 1745, their application was refused.

Feeling that something must be done to preserve the Gospel in its purity among them, the orthodox party now appealed to the Associate Synod of Scotland. On September 26, 1745, this Synod considered their petition, which only expressed dissatisfaction with their pastor without any formal assent to Secession principles. In the absence of this acquiescence it was decided not to receive the petition simply on the score of an imperfect motive, and to instruct the petitioners to make themselves acquainted with Secession principles as set forth in the Act and Testimony. The Synod desired that the people of Markethill should accede to the Secession on a definite religious basis, and not merely for the purpose of revenge.

VII

At the very time that Markethill was in the throes of doctrinal disagreement the epidemic of strife and division had reached Saintfield in the neighbouring county. The Rev.

Archibald Dickson, an orthodox minister, died in March 1739, and a vacancy of four years ensued. During this period the congregation was torn into two hostile factions, and no efforts of the Presbytery could heal the breach. On October 6, 1741, the quarrel had reached such a height that one party actually supplicated the Presbytery to erect them into a distinct congregation, and grant "supply of sermon," which the Presbytery refused to do. After a further period of contention and abstention, the congregation arrived at unanimity and Mr. James Rainey was ordained on March 8, 1743. Unhappily his ministry was very brief as he died on January 20, 1745. The quarrel was now revived, and each meeting of the Presbytery witnessed increasing antagonism between the opposing parties. The minor and richer party boasted "the greater weight of stipend;" the majority replied by resuming their old threat of erecting a new congregation "at ye Boardmill." And so the matter hung for a time balanced on the Synod's deleterious rule passed in 1733. The Boardmills party petitioned that their favourite candidate, Mr. Richard Walker, might be appointed their constant supply.

This policy, though condemned by the Presbytery, coupled with the fact that the candidate supported by the minor party had been called elsewhere, induced a disposition towards peace. But apparently at this point portion of Mr. Walker's friends had succeeded in carrying out their intentions at Boardmills. On August 25, 1746, they wrote to the Presbytery petitioning for "supply of sermon," and intimating that, if their request were refused, they "would apply where they would be gratified."

Finally, on February 17, 1747, the Saintfield congregation called Mr. Walker, presumably to gratify and reconcile those at Boardmills, but it was too late. A meeting-house had been built, and the seceding preachers had been called in before this decision was reached. In September 1746, the Rev. George Murray and Mr. John Swanston, probationer, were in the field, and the congregation of Boardmills was practically an accomplished fact.

VIII

The above instances of dissatisfaction and division were all that came before the Synod prior to "the Breach." Together they incorporate most of the causes which, in the future, resulted in the establishment of many Secession

congregations in Ulster. The chief motive was doctrine, as many of the ministers of the Synod of Ulster failed to bear witness to the living love of a Divine Saviour, and proclaimed doctrines contrary to the Word of God and the Confession of Faith. This laxity of opinion was generally confined to the younger men, increasing year by year in number, but the older men remained strictly orthodox. This theological laxity was by no means confined to Ulster, but was a feature of the age, and was more progressive in the sister kingdoms than in Ireland. Ebenezer Erskine described many of the Scottish ministers as those "who snuffed the light of Christ out of the Church with harangues and flourishes of morality."

This kind of preaching was greatly resented by those whose chief concern was the Headship of Christ, the purity of His doctrine, and the great principles and traditions of the Church of the Reformation. Out of adherence to these principles grew those internal divisions in many congregations, which ended in the secession of the party who felt that they "should earnestly contend for the faith which was once delivered unto the saints." At considerable expense and trouble these erected meeting-houses and were prepared to maintain such ministers as they themselves might call, if the Synod would accept them as vacant charges. It is important to notice that they were not desirous of separation from the Synod of Ulster, but, for reasons of its own, the Synod had no inclination to extend the Church. The orthodox party had no quarrel with the Synod as such; their grievance was that the Synod did not adopt some potent means of securing an orthodox and evangelical ministry.

IX

For a number of years after the Revolution the Synod of Ulster had been very active in extending the Church, but for some time past this important work had been overlooked. There appears to have been great hesitation on the part of the Synod in dealing with church extension. This neglect was sometimes the occasion of new erections which seceded from the oversight of the Synod. There were often widely extended districts where the inhabitants were at a great distance from the meeting-houses which they were expected to frequent. The case of Boardmills is an example of this inconvenience. From Newtownbreda to Ballynahinch,

and from Lisburn to Saintfield, eleven miles by ten, there was not a church of any denomination where there are now seven all told.

This state of things is generally attributed to the selfishness of the ministers of the Synod, who, dreading the diminution of an income, already inadequate, were wont to meet invasion of their districts with sturdy resistance. Moreover, at this period the *Regium Donum* was a fixed sum of sixteen hundred pounds, while the congregations numbered about one hundred and fifty. The addition of new congregations naturally diminished the dividend paid to each minister, which, at this time, was a mere pittance of about ten pounds per annum. This, however, was the portion of their income which was characterized by certainty and punctuality, for the contributions of the people were small and irregularly paid. Thus it happened that the evangelical party became the extenders of the Church. Unauthorized, they built new meeting-houses, and, as in the cases noted above, sought to be erected into new congregations in connection with the Synod of Ulster. Such opportunities for Church extension as the Synod refused, were warmly embraced by the Seceders who were always ready to encourage those who were dissatisfied with their own communion. "The Breach" of 1747, left us with two Secession Synods on hands instead of one. Both stood apart from the Synod of Ulster and from each other. All three Synods were mutually suspicious, and judged each other with asperity. Their interests clashed, and for many years they looked upon each other as an oppressive evil. The warm fire of the Evangel as preached by the Seceders contrasted strongly with the precise and cold moral preaching of many members of the older Synod. It captivated those who were of a devout and spiritual disposition and who loved the simple verities and fervour of the Gospel. Even the rigid discipline exercised by the new body, with the interference of ministers and elders in the personal and family life of its adherents, was no deterrent, but was welcomed as a return to the definite principles and ideals of Covenanting times.

X

Of the two Synods into which the Seceders were now divided, Burghers and Antiburghers, the Rev. Isaac Patton allied himself with the latter. He was present at the Synod

when "the Breach" occurred and was one of the protesters who left the house on that occasion. But he failed to attend the meeting appointed for the following day, at the house of the Rev. Adam Gib, to resume and proceed in the business of the Synod, for the Antiburghers claimed "that the lawful authority and power of the Associate Synod devolved upon them." Mr. Patton's hesitancy would seem to indicate that he was inclined to be neutral, but the exacting Antiburghers resolved that he should declare to which party he adhered. A Committee of their Synod met in Belfast on May 17, 1747, when Mr. Patton was charged with the sin of being silent and failing to join in their Protestation and Testimony. He humbly acknowledged his error, sought admission to the Synod, and asked to be placed in such Presbytery as they might appoint. He was placed in their Presbytery of Glasgow.

As Mr. Patton was the only Secession minister settled in Ireland at this time, and, as he threw in his lot with the Antiburghers, these facts move us to give precedence to this section of the Church in the following narrative.

THE ANTIBURGHERS

PART I

I

AT the threshold of this narrative it may be well to give a brief sketch of how political matters stood in Ireland towards the middle of the eighteenth century, when the Seceders entered upon their evangelistic mission. At this period most of the battles for spiritual independence had been fought and won. During the reign of William III Presbyterians were exempted from certain laws which were designed to enforce conformity to the Established Church. Their loyalty had been rewarded by the *Regium Donum*, which, though small, carried with it the principle of regal recognition. While this tolerant prince was on the throne, multitudes of Scots flocked into Ulster to escape the ravages of a protracted famine, drawn hither by the easy acquisition of land and excellent reports of its productive nature. For a number of years there was a constant stream of immigrants, whose settlement necessitated the erection of many new congregations, and extended the church far beyond its former bounds.

This remarkable influx of Scots, which should have been welcomed as a great support to the Protestant interest, the episcopal party viewed with dismay. They dreaded that it would increase the power and influence of a sect whom they had vainly endeavoured to reduce to conformity by ecclesiastical and civil enactments. The will and power to grieve and oppress the Presbyterians still remained in the hands of their enemies, but, at this period, they refrained from exercising their authority lest they might incur the displeasure of a prince who abhorred rigour and persecution.

II

The opportunity for oppression came in with Queen Anne, who was of Tory and High Church principles. Her

rule favoured the use of those asperities which the High Church party were always ready to employ. An attempt was made to deprive the Presbyterian ministers of the privilege of celebrating the ordinance of marriage by subjecting them to vexatious prosecutions in the ecclesiastical courts. Parties married in this form were also penalized for disobeying the prelatial law.

At this period Parliament enacted several laws which were not only unjust, but insulting to the Presbyterian portion of the community. An Act to prevent the further growth of Popery, passed in 1704, embodied a clause whereby the Sacramental Test was established in this Kingdom. This clause required all persons holding any public office or trust to take the Oath of Supremacy and Allegiance, and to receive the sacrament in the local parish church, in accordance with Episcopal form and usage. This decree, ostensibly aimed at Roman Catholics, excluded Presbyterians from occupying any posts in the civil service, from receiving commissions in the army, from acting as magistrates, and from all such-like offices. Being men of undoubted loyalty they were naturally incensed by this piece of legislation which was obviously aimed at their spiritual independence. They petitioned Parliament, complaining bitterly of an Act which proscribed them from serving her Majesty and their country unless they would practise rites and ceremonies contrary to their established principles. In reply to their petition a promise was made that the obnoxious portion of the act would be repealed, but this promise proved to be only a matter of fair words as the Act remained on the statute book for almost eighty years.

The sustained hostility of the High Church party revealed itself again in 1711, in an address which the Lords temporal and spiritual presented to Her Majesty. In this they pointed out, among other things, that, of late, the Presbyterians had sent emissaries into several parts of the country on a proselytizing mission, with the result that schism, which was formerly confined to the North, had now appeared in many parts of the Kingdom. They alleged that this disaffection was accomplished by the misuse of the *Regium Donum*, and advised the withdrawal of regal beneficence as a means of putting a stop to this growing evil.

In the last year of the Queen's reign, the Schism Act was made applicable to Ireland. The education of youth, except in the very humblest schools, was now among the

lost causes of the Presbyterians. This laudable occupation was, by this Act, confined to Episcopalians, and Presbyterians who sought the office of teacher were obliged to qualify by conforming to the Established Church. By this irritating measure Presbyterians were deprived of an occupation which, to them, was always one of primary importance.

III

The year 1714 marked the beginning of a new era in the troubled history of the General Synod of Ulster. Under the illustrious house of Hanover the blessings of civil and religious liberty were gradually restored, and, from time to time, the Presbyterians were greatly encouraged by acts of royal munificence. The Schism Act was repealed, as the King was satisfied that the Presbyterians suffered persecution merely because they were opposed to High Church principles and to a Tory and Jacobite ministry. In 1715 the threatened invasion of the Pretender led to a modification of that part of the Test Act which excluded Presbyterians from receiving commissions in the army. In 1719 the Toleration Act was passed, by which Presbyterians were freed from the penalties of the Act of Uniformity, and were permitted to celebrate all the ordinances of their religion without fear of prosecution. In 1737 the subject of marriages was dealt with, and an Act was passed, which, while it did not expressly legalize Presbyterian marriages, yet exempted the people of this denomination from prosecution for marriages celebrated according to the form and discipline of the Presbyterian Church. But the Test Act still remained, "an engine to advance a State faction, and to debase religion to serve mean and unworthy purposes."

From this brief survey of the political and social conditions of the times it will be observed that the high-handed policy of the Episcopalians had become more and more reduced in virulence as the century wore on, largely through the exertions of the Synod of Ulster. But, unhappily, this body had now reached a point where its conception of its proper vocation was materially modified by the sectarian strife which it had been obliged to maintain. It was now gripped by a liberalism in religion as it was in politics, and this became the problem which the Seceders felt called upon, in the providence of God, to solve. When the Seceders began their work they enjoyed the freedom which the Synod of Ulster had secured, and, believing that they had been en-

trusted with the sincere Word and with power, they entered upon the task of restoring evangelical truth.

The Seceders suffered little from the limitations of the Test Act, as few or none of their adherents were of that social rank which aspired to public offices or temporary distinctions. From the legal standpoint their chief grievance arose from the nature of the oaths which they were required to take upon certain occasions. They also dissented from the manner in which these oaths were administered.

IV

The prime obstacles which the Seceders were called upon to surmount were of another kind than legal. They were confronted with the hostility of the Synod of Ulster, who naturally looked upon the principles of the new sect as likely to prove a troublesome and dangerous innovation. The Synod, well aware that the Secession had proved fatal to ecclesiastical unity in Scotland, and dreading similar results in Ulster, decided to issue "A Serious Warning" to the people of their communion. The first portion of this document is a lukewarm apology for their failure to detect and restrain such members of the Synod as had departed from the doctrines laid down in the Standards of the Church. The second portion begins with uncomplimentary references to the Seceders in which they are charged with having "in a most disorderly way, intruded themselves into our bounds, and, in many cases, have vehemently railed against this Synod, as if we kept in our communion such as are tainted with the most dangerous errors." The document ends by challenging such as know any person or persons tainted with heterodoxy, to proceed against the offenders in the ecclesiastical courts.

The "Serious Warning" was ordered to be printed, and to be read in the pulpits of the Synod on the Lord's Day. On these occasions its denunciations were amplified according to the religious principles, temper, and capacity of the ministers. The Seceders, provoked by unhappy expressions, in both parts of the document, attacked it with all the learning and dramatic language at their command. They complained of its injustice in describing them as railers and intruders, and, seizing on a sentence which speaks of "the necessity of sincere obedience to the moral law to *qualify us* for communion with God here and eternal life hereafter," they pointed out that this was the very

essence of "New-Light" doctrine. It would be tedious to enter into the details of the controversy which ensued and which was maintained for years. It is sufficient to say that the Seceders justified their advent by exposing the unfaithfulness of the Synod in matters of doctrine, discipline, and worship, while the ministers of the Synod replied by accusing the Seceders of exaggeration, calumny, and schism. The wealthier and more influential class of the people adhered to the old congregations, dealt gently with their erring ministers, and would have nothing to do with the new community. In some instances they were able to reveal their antagonism to the Seceders by refusing sites for their meeting-houses, or by using their influence to prevent them from acquiring sites from those who were otherwise willing to accommodate them.

The numerous adherents who gathered round the Secession preachers, in the fields in summer and in barns in winter, were, for the most part, small farmers, labourers, artisans, and tradesmen of the humbler sort. Very few of that rich and influential class, who would carry the movement to immediate success, entered into fellowship with them. Like their Master, the Secession preachers might have said "unto the poor the gospel is preached," and it might have been said of them, as it was of Him, "The common people heard them gladly."

These poor and common people constituted an ecclesiastical organization which marked the beginning of a new era in the religious life of Ulster. The Seceders revived in the minds of the people those evangelical truths which were fast becoming obscured by the moderate doctrines which prevailed. They asserted their loyalty to the Covenants and the Confession of Faith, in contrast with those who looked upon both as archaic and outworn. In reviving the obligations of the Covenants and the doctrines of the Confession of Faith, the Seceders were, no doubt, conservative and reactionary, a movement backwards to the good old way when Christ was fully recognized as King and Head of the Church, and the source of its life through intimate fellowship with Him.

In process of time the Seceders resiled somewhat from the stipulations of the Covenants, but they clung with unyielding tenacity to the Confession of Faith, and were encouraged in their constancy by observing that a change of sentiment was taking place in an increasing number of the ministers and people of the Synod of Ulster. This widening

sympathy continued, until the great majority were ready to sign, without reserve, the formula upon which the Church is based.

V

The Antiburger section of the Secession was composed of the more extreme representatives of the cause. They had not succeeded in emancipating themselves from the rigorous creed and exacting principles of the Covenanters, and had yet to learn the lesson of toleration. They learned it in the course of time from the limitations of the religionists who adhered to them. At the outset of their mission the Antiburgers exhibited the greatest strictness with regard to the spiritual qualifications of those who acceded to their cause. If the candidates for admission happened to be ruling elders, they were required to be well grounded in Secession principles as laid down in the Act and Testimony, before they were received into communion. The Testimony was a prolonged and wearisome statement of the acknowledged standards of doctrine, worship, and discipline, applied to, and laid against the errors and corruptions of the Church of Scotland. It was designed to show that Seceders were not schismatics, dissatisfied with the professed principles of the Church of Scotland, but Presbyterians who were desirous of transmitting these principles in purity to their children. It was the earnest desire of the Antiburgers that acceders should join them, not for the purpose of slighting the community from which they had resigned, but because they approved of the principles of the Act and Testimony. There was scarcely a sermon preached in which the ministers did not wax eloquent on the defections of the Synod of Ulster, the purity of Calvinism, and the duty of believers. It was indispensable that those who became members of this body, should "maintain the worship of God in their families, morning and evening, and in all its parts."

No doubt the Antiburgers hampered themselves with these exactions, and by fixing bounds and enclosures for their flocks. There were comparatively few in the community who could read the Act and Testimony so as to acquire a distinct idea of the grounds of the Secession, or who had the power to express themselves in acts of devotion and praise. Like the Covenanters, the Antiburgers were intense in their religious belief, and sincerely devout. They

had a very exalted idea of the Divine requirements, and a very poor opinion of human nature. Their sermons, which were composed of the reiterated doctrines of the Confession intermingled with denunciations, warnings, and reproofs, and delivered in forcible and irascible language, had strong attractions for a class disposed to follow those who appeal to terror and excite to rapture. Their delivery was marked with such certainty and emphasis that many recognized them as the true Israel. They laboured with enthusiasm for the conversion and sanctification of their hearers, but, while they were earnest they were also austere, and their followers, instead of revealing the joy and peace of believing, had the appearance of chastened men.

The education of the Antiburgher ministers was generally defective, and "rather calculated to form conceited pedants than solid and rational scholars."¹ The curriculum was manifestly inadequate, at least in the early history of this body. Most of them were mediocrities, and, where there was an exception, it was due, not to the prescribed course of education, but to an innate love of knowledge. As a result the Antiburghers failed to attract the better informed and more responsible classes, but in time the curriculum was improved, and this was followed by a more humane disposition, and a mildness of temper which greatly mollified the rugged nature of their discourses and the sternness of their discipline.

VI

When the twenty-two protesters walked out of the Associate Synod on the occasion of "The Breach," April 9, 1747, the Rev. Isaac Patton was among the number. On this occasion it was announced that a meeting would be held on the following morning in the house of the Rev. Adam Gib in order "that they may enter upon and proceed in the business of the Synod." When the protesters met, Mr. Patton was one of a few who failed to appear, possibly because he was unable to see how swearing the Burgess oath—the occasion of "The Breach"—applied to Ireland where the oath was unknown. At the meeting those present agreed upon a Declaration and Protestation in which they found that the lawful authority and power of the Associate Synod fully devolved upon them. After assuming the title

¹ *Dialogues between students at the College*, by Rev. John Rogers, M.A.

of "The Associate Synod" they proceeded to acts of discipline. Among the first was one, penal in its nature, which reveals how the Synod was resolved that none of its members would be permitted to entertain scruples against its decisions. The absentees were taken notice of, and as Mr. Patton was the only Secession minister in Ireland at that time, it was felt that it would greatly benefit their cause in that Kingdom to have him definitely upon their side. Mr. Patton had already given an indication of his preference, and so, to secure his whole-hearted adherence, a Commission was appointed to meet in Belfast in May, and have Mr. Patton before them. When the Commission met they charged Mr. Patton with the sins of being silent, withholding his vote at the April meeting, and not joining in their Protestation and Testimony. For Mr. Patton to remain neutral and endeavour to maintain an independent existence was impossible, so he humbly acknowledged his sins, and petitioned the Commission for a seat in the Synod and for membership in such Presbytery as they might appoint. On this expression of repentance the Commission received him in due form, and placed him in the Antiburgher Presbytery of Glasgow, in which the Rev. John Cleland of Balfron and the Rev. David Smyton of Kilmaurs were his co-Presbyters.

VII

Restored to the favour of the Associate Synod, and with the Presbytery of Glasgow at his back, Mr. Patton entered enthusiastically upon the work of bringing again to the front the great doctrines of the Word of God, as set forth in the Westminster Confession of Faith. In August 1747, the Synod appointed the Rev. David Smyton and Mr. Robert Millar, probationer, to assist him in his missionary endeavours, the former for four Sabbaths, and the latter for a period that was afterwards much extended.

A dispute between a majority of the congregation of Ray and the General Synod of Ulster provided the Antiburgher pioneers with an early opportunity of invading the preserves of the General Synod. This body, perhaps, making too much of its authority, had compelled the Rev. William Laird, minister of Ray, much against his will, to accept a call to Rosemary Street, Belfast. The majority of the congregation of Ray resented this high-handed action with such bitterness that they refused to admit either ministers or probationers of the General Synod into their

meeting-house. Instead, the Seceders were called upon for ministrations, and, it appears that Messrs. Smyton and Millar responded readily. This congregation remained in an unhappy and disturbed condition for several years, a state of things which resulted in protracted and expensive litigation. In 1752 these proceedings elicited an indefinite statement, which indicates that the labours of the Secession missionaries were attended by considerable success. "Deponents verily believe that upwards of some thousands of Dissenters in the North of Ireland are brought over, adhere, embrace, espouse, and profess themselves Seceders."

The Secession preachers were favourably received in many other districts, widely separated, as their report to Synod in April 1748 revealed. This report is at once a testimony to the diligence of the missionaries and an incitement to the Synod to enter upon further serious endeavours. "In regard there appears to be a plain and necessary call for the dispensation of Gospel ordinances among them," the Synod resolved to send an increased deputation to Ireland. That the results of their labours might be presented to the Synod in a definite form, the missionaries were instructed "to keep a regular journal of their proceedings, to be laid before the Synod at their next meeting" in August. The deputation on this occasion included the Rev. Alexander Blyth of Kinclaven, who was appointed to remain for six Sabbaths, with Messrs. Robert Millar and David Arrot, probationers, who were to remain till the following meeting of Synod.

These appointments and instructions were duly observed, and to Synod, met in August 1748, the deputies reported that they had received the following accessions: Aghadowey (35 and 1 elder), Ballinderry (5), Bangor (52), Derrykeighan (66), Drumachose (105 and 4 elders), Dunboe (57), Markethill (50 and 3 elders), Moira (54 and 4 elders), Ray (103 and 2 elders). Of these Markethill, Moira, and Ray were self-contained congregations, the others being representative of adherences, which, when grouped, were recognized as united charges. Bangor was associated with Belfast; Ballyrashane, Derrykeighan, Ballymoney, and Kilraughts formed another collegiate; while Drumachose, Ballykelly, Balteagh, Anlow, Aghadowey, and Dunboe, were the components of a third.

In this form these were all recognized as congregations by the Synod, and, while most of them petitioned for "moderation and supply," only Markethill, Ray, and Druma-

chose were recognized, at this time, as sufficiently organized to maintain a settled minister. With regard to the others it was ordered that the Moderator should write and "admonish them to form themselves into private societies for prayer and conference, and give them such other directions and advices as he shall judge proper and suitable in their present circumstances." The advice included an admonition to the effect that "in future no elders would be admitted unless they adhere to the Act and Testimony," and that "the members as a whole must maintain the worship of God in their families, morning and evening, and in all its parts."

In January 1749, Mr. Patton reported to Synod that a unanimous call had been given by the congregation of Markethill¹ to Mr. David Arrot, and that Mr. Robert Millar had received calls from the congregations of Drumachose and Ray. Synod sustained the call to Mr. Arrot and appointed him to be ordained on June 22, by the Presbytery of Glasgow, in association with the Rev. Thomas Mair, a member of the Presbytery of Perth and Dunfermline, to which Mr. Arrot was in subjection. But the case of Mr. Millar was different. In addition to the two calls mentioned there was one from Denny in Scotland, and, as Synod reserved the right to decide in the case of competing calls, the matter was deferred till the meeting in April. Unhappily, in the meantime, Mr. Millar became the subject of a *fama clamosa*, which Synod proceeded to investigate, and which resulted in his being deprived of his licence in the following year.

VIII

After the ordination of Mr. Arrot, Mr. Alexander Stewart, probationer, was appointed to supply his place as missionary. Shortly after his arrival in Ireland, Mr. Stewart was called to Drumachose, and, after the usual course of trials, was ordained on April 11, 1750. On this occasion the Rev. John Muckarsie joined with Mr. Patton and Mr. Arrot in the act of ordination. There were now three Antiburgher ministers in Ireland, and, anticipating this, the Synod had

¹ The call from Markethill was signed by 75 members and 25 adherents, while that from Drumachose bore 154 signatures, and that from Ray 328. When Mr. Stewart was called to Drumachose at a later date, the document bore the signatures of 160 members and 82 adherents.

arranged that a new Presbytery, to be called "The Presbytery of Ireland," should be erected on the day following Mr. Stewart's ordination. Accordingly, on the day appointed, the ministers met and began the proceedings with prayer, led by Mr. Stewart. This was followed by a sermon on Joel ii. 21, delivered by Mr. Muckarsie, after which the Act of Synod, appointing the erection of the Presbytery, was read. When a discourse by Mr. Muckarsie on the government of the church was heard, the court was formally constituted. By the erection of a Presbytery in Ireland, the ministers were freed from the fatigue and delay which distance from Glasgow entailed, and were enabled to deal more speedily with matters affecting the Church.

In August the Presbytery brought another case of competing calls before the Synod. Mr. John Tennent who, in September 1749, had taken the place of Mr. Stewart as missionary, had received calls from Wigtown, Moira, and Roseyards in union with Derrykeichan and Ballyrashane. After due consideration, the Synod preferred the last, and on May 16, 1751, Mr. Tennent was ordained to the pastoral oversight of this united charge. The Presbytery was now left without a probationer, and for several months the vacant congregations existed as praying societies, encouraged by occasional visits from the four ministers of the Presbytery.

This defect was remedied in August when the Synod appointed Mr. James Hume and Mr. Robert Reid, probationers, to proceed to Ireland "as soon as they conveniently can." Shortly after his arrival Mr. Hume received a call from the united charge of Moira and Lisburn, and the Presbytery was proceeding in the usual manner towards his ordination when the Synod intervened and ordered the call to be laid aside. The Synod had designed Mr. Hume for another sphere of labour. Some time previously they had received an urgent application from the Rev. Alexander Craghead, of Middle Octarara, in Pennsylvania, earnestly beseeching that some ministers might be appointed to labour in that part of America. The application was favourably received and measures were adopted to meet the request. It was decided to send Mr. Hume as a missionary to Pennsylvania, and the Presbytery was instructed to ordain him for this important work.

This order aroused feelings of a somewhat vehement kind in Mr. Hume, who absolutely refused to repair to the wilds and swamps of America. In declining compliance with

the design of the Synod he stated his objections in such an "absolute and dogmatical manner" that the Synod contemplated the withdrawal of his licence. But, subsequently, he acknowledged his contumacy in a milder tone, whereupon the Synod left him to the disposal of the Presbytery. Mr. Hume was accordingly ordained to the pastoral charge of Moira and Lisburn on January 30, 1753.

In the meantime (March 1752), the Presbytery consulted the Synod "as to how far it might be warrantable for the people under their inspection to engage in the Constable-oath and Churchwarden-oath, when called thereto; as also to make the usual payments for the support of the Church established by law in that kingdom, and to acknowledge or take the benefit of the Bishops' Courts with respect to the confirmation of testaments, &c."

This comprehensive reference is based upon the nature of the oath and the manner of swearing, which remained for a long period, bug-bears to the Seceders. The oath to be sworn was the Oath of Allegiance, in which, beyond loyalty to the Sovereign, a promise to uphold the laws of the land was also required. To the Seceders this part of the oath implied the maintaining of the Established Church which they regarded as Erastian and in many things idolatrous and superstitious. All citizens were liable to serve as constables and churchwardens when called upon, and all were under obligation to pay tithes. The Bishops' Courts referred to were those known as Diocesan and Prerogative, appointed for the probation of wills, a duty entrusted to the care of the Established Church. Executors and administrators, then as now, were required to take an oath that they would faithfully discharge the duties entrusted to them by the testator. Oaths in those days were administered by touching and kissing the Gospels, a practice to which the Seceders strongly objected as being superstitious and evasive. They preferred to take oath in the Scottish manner, by raising the right hand, as if calling upon God to witness, but this mode of swearing was not recognized as valid in law in Ireland at that time, nor for many years afterwards.

The advice of Synod in replying to the above interrogatories was neither lucidly expressed nor easily practised. It was certainly very difficult to define their proper duty to men whose scruples ran counter to laws which were made to harmonize with the principles of the Episcopal Church. The Synod decided that Seceders "cannot with safety of conscience, and without sin, engage in either of the afore-

said oaths, because the Constable-oath is of a very unlimited nature, as containing a general allegiance to the Sovereign, and a general compliance with the laws of the land in the execution of that office, without proper and necessary limitations: and, because the Churchwarden's oath doth expressly reduplicate upon some articles of Presentment, which plainly imply an approving of, and concerning with, the superstitions of the Episcopal Church." Also they "cannot warrantably in conscience, and in consistency with their profession, acknowledge or take the benefit of the Bishops' Courts in any causes, as this behoveth them to imply an homologating of the ecclesiastical constitution in these courts with the civil places and powers of kirkmen."

With regard to the payment of tithes, the Synod passed "An Act concerning Church Payments in England and Ireland," in which they expressed their sentiments on this subject for the satisfaction of all who adhered to them in both Kingdoms. In this Act they declare, "That though the afore-mentioned payments are applied for the support of manifold corruptions and superstitions in those Episcopal Churches which we are essaying to testify against, and which all ranks of people in these lands ought to be humbled for before the Lord, as being deep causes of His wrath against, and controversy with them; yet the Synod do not find a relevant ground for scruple of conscience about submitting to civil authority in the foresaid payments; as if this could imply any homologation of the foresaid corruptions and superstitions, or of what application is made of those payments unto the support thereof, while the payers are openly engaged in a public testimony against the same, and are not suppressed in the maintenance of that testimony, but are protected in the exercise of their civil and religious liberties; and the said payments are made only in compliance with the common order of Society."

The queries regarding oaths relate to the offices of Constable, Churchwarden and Executor, public services, for the performance of whose duties the taking of a specified oath was a necessary qualification. As the Seceders objected not only to the nature of the oaths but to the manner of their administration the Synod might have answered in briefer and plainer language. If an individual, chosen to act in any of these capacities, declared himself a conscientious objector, he would have been passed over, and another person, willing to qualify in the legal manner, would have been chosen.

But the question as to tithes was on a different footing. Here conscientious objection was of no avail. This tax was compulsory, and non-payment would have been followed by litigation and distraint. That part of the reply of the Synod which states that "said payments are made only in compliance with the common order of society," harmonizes with the legal aspect of the matter. This tax, however, was levied for the avowed purpose of supporting a form of religion which Seceders considered idolatrous and superstitious. Surely if there were grounds for "scruples of conscience" anywhere, it was here, yet the Synod found that "there is no ground for scruple of conscience in the matter." It was held that the very existence of the Secession Church was a standing protest against the corruptions deplored, so that the decision of the Synod resolved itself into a policy of tepid protest and payment of the obligatory tax.

This decision was wise rather than logical, as it saved the delinquent from the strong hand of the law and the spoilation of his goods. If sanity rather than logic had ruled the Antiburgher mind on the question of the Burgess-oath five years before, the lamentable division in the church would have been avoided. These decisions go far to justify the remark of Dr. Johnson that "scruples would certainly make men miserable and seldom make them good."

About midsummer 1752, Mr. Robert Reid was ordained to the pastoral charge of Ray, and in August 1753, Mr. James Martin was settled in Bangor. With the ordination of Mr. Robert Law at Carnone in 1755 an epoch in the history of the Antiburghers seems to have been completed. For the next ten years there was no addition to the Presbytery, which now consisted of eight settled congregations. During this period attempts to establish two new congregations were frustrated by the contumacy of probationers. In 1758 Mr. Thomas Christie received a call from the people of Ahoghill, and in the following year Mr. William Reynolds¹ was called to Ballyeaston. Both these young men resolutely refused to accept, and the matter was brought before the Synod in 1760. The Presbytery was instructed to deal with them again, and, if they persisted in refusing the calls, to suspend them till their next meeting. If at that time they remained unwilling to acquiesce they were to be deprived of their licences.

¹ He is called "Ronalds" and "Randles" in the original Minutes, but he wrote his name as given above. cf. *Newry Chronicle*, September 3, 1778.

Messrs. Christie and Reynolds continued contumacious, and so far defied the Presbytery that they seem to have chilled the spirit of progress. One can sympathize with these young men in their disobedience. Very probably the vacancies to which they were called were uninviting, the members of the congregations small in number and enthusiastic, but poor and, so far, irresponsible. To organize a congregation, erect a meeting-house, with the prospect of a meagre subsistence, and few reasons to be confident of success, required more courage and talents than the young men felt themselves to be endowed with, yet to the Presbytery and to the Synod their refusal to accept the calls was judged to be "unreasonable conduct" that merited suspension and even deprivation. The exigencies of the Presbytery, however, compelled them to more lenient acts of discipline, as neither of these probationers was lost to the Church.

For upwards of ten years the members of the Presbytery struggled manfully against the great difficulties which their distance from each other entailed. Scattered, as they were, over a wide area extending from Ray to Markethill, it required courage and endurance to face the fatigue which attendance at meetings of Presbytery imposed upon them. With a view to minimizing the inconvenience which arose from the existing arrangement, it was proposed to the Synod in 1757, that the Presbytery should be divided. Strange as it may appear, this judicious request was shelved from year to year on the plea that division at this time was not expedient. It was April 1761, before the Synod could be brought to consent to the following arrangement:

The Presbytery of Moira and Lisburn to consist of:

Templepatrick [Lylehill]	-	Rev. Isaac Patton.
Markethill	- - - - -	Rev. David Arrot.
Moira and Lisburn	- - -	Rev. James Hume.
Bangor	- - - - -	Rev. James Martin.

Vacancies: Ballyeaston, Belfast, Drumbanagher [Tyrone's Ditches], Larne, Sheepbridge [Newry].

The Presbytery of Newtown-Limavady to consist of:

Newtown-Limavady	- - -	Rev. Alexander Stewart.
Roseyards and Ballyrashane	-	Rev. John Tennent.
Ray	- - - - -	Rev. Robert Reid.
Donaghmore [Carnone]	- -	Rev. Robert Law.

Vacancies: Aghadowey, Ahoghill, Alackmore, Garvagh, Ramelton.

THE SECEDERS IN IRELAND

These new Presbyteries were enjoined to meet for the first time on July 14, which was to be observed as a fast day. Sermons were ordered, both in the morning and afternoon, and in the evening the senior minister in each body was to constitute the Presbytery.

IX

When the Synod had sanctioned the foregoing arrangements, they were reminded by the Presbyteries of Glasgow and Ireland that, in the preceding year, George III had ascended the throne. A debate ensued as to the validity of presenting an address to His Majesty, seeing they enjoyed no legal recognition as an ecclesiastical court. They found also that they had no means of access to the throne, and so they decided to proceed no further in the matter beyond a declaration of loyalty, which was ordered to be inserted in the Minutes.

At the August meeting of this same year, the Synod felt constrained to take cognizance of a "modish affectation" which had been assumed by some ministers and students under its inspection. This quality, which was so offensive to the Synod, revealed itself in a pedantry of style and pronunciation, which were meant to convey the impression that the preacher was possessed of a liberal and polite education.

This change in the manner of thought and speech was one of the fruits of the union of the two Kingdoms. After that event Scotland was never the same. Intercourse with England stimulated the intellectual activity of Scotland, and turned it into new channels. Formerly the Scottish mind was largely engrossed by ecclesiastical matters, but henceforth it exerted itself in other directions. Commerce, industry, and literature claimed attention, and, for a time, evangelical religion was left in the background. In pursuing the former, the Scots were brought into contact with a wider world, which led them to forego old customs and modes of thought, and made them feel that they had to prepare themselves to meet the claims of a new and more enterprising age.

By the middle of the eighteenth century all classes were endeavouring to improve their minds, and, at the same time, their conversation, by reading the latest books from London, and by learning to speak the English tongue. Their fathers and mothers spoke the old broad Scots and gloried in it, but now the offspring were using every means to rid themselves

of the old language and adopt a new one. At this point the declension of the national tongue into a provincial dialect becomes noticeable. At the same time the old narrow religion, whose doctrines had been propounded in broad Scots, grew broader as the Scots pored over the pages of Steele, Addison, and Swift. In so far as the old order of religious thought and expression survived it remained with enthusiasts who felt that there was something sinful lurking in lucidity and dignified phraseology.

The very year in which the Antiburgers were endeavouring to impose a check on polished taste and cultivated intellect, Thomas Sheridan, an Irish actor and elocutionist, was in Edinburgh lecturing on rhetoric and the art of speaking English correctly to people of rank and fashion desirous of eliminating Scotticisms from their daily conversation. At the same time the Town Council of Edinburgh was taking steps to found a chair of "Rhetoric and Belles Lettres" for the purpose of imparting a pure English accent to students and others who wished to acquire it. A "Society for Promoting the Reading and Speaking of the English Language," was carried on for a time as a further effort to get rid of the old Scots tongue. The vernacular, however, was too deeply imbedded to permit of a refined pronunciation, and the most diligent students of English, in conversation, spoke broad Scots to their dying day.¹

Upon this popular movement the Synod sat in judgment and issued a regulation calculated to repress the aspirations of such of their students as might be affected by what they looked upon as a pernicious tendency. To drift from the plain and homely mode of preaching, which, well pointed with emphatic and solemn appeals to the conscience, had hitherto proved effective in rousing the careless and in saving the souls of men, was to become insipid, devoid of ardour, and a prophet of smooth things. Of this kind of preacher there was already an abundant supply in the National Church.

To check this affectation of a liberal and polite education, the Synod, after due consideration, unanimously adopted the following regulation:

"That the Synod caution those under their inspection, who may be pointing towards public work in the church,

¹ "The inhabitants of this place, who are acquainted with the English, endeavour to speak like them, especially the politer sort of people, and the professors of the College, who, in their lectures strive to shake off the Scotch pronunciation as much as possible." *Topham's Letters from Edinburgh*, 1774.

against an affected pedantry of style and pronunciation, and politeness of expression, in delivering the truths of the Gospel, as being an using the enticing words of man's wisdom, and inconsistent with that gravity that the weight of the matter of the Gospel requires, and as proceeding from an affectation to accommodate the Gospel in point of style, which, if not prevented, may at length issue in attempts to accommodate it also in point of matter, to the corrupted taste of a carnal generation: and, that they recommend to all ministers of this Synod to show a suitable pattern in this matter, in endeavouring in their public ministrations, by the manifestation of the truth, in plainness and gravity, to recommend themselves to every man's conscience in the sight of God; and at the same time, that the Synod give caution against all such meanness and impropriety of language as hath a tendency to bring discredit upon the Gospel, as also against using technical, philosophical, and learned terms, that are not commonly understood."

This declaration was ordered to be inscribed in the minutes of each Presbytery, that it might be conformed to when young men were being licensed. It would appear, however, that the declaration proved ineffective in arresting the innovation, as more stringent measures were adopted a little later. Ministers were recommended to take special notice of the students under their charge, "particularly with regard to anything of modish affectation into which any of them may fall." Upon "any appearances of this sort," the offender was to be taken to task immediately and if private admonition proved ineffectual, the Presbytery, and even the Synod, might be requested to deal with the contumacious, for the latter were determined "that they would no longer countenance those students of divinity who should be found giving themselves up to such affectations."

X

We now revert to the point at which we digressed. In 1762, Synod was again asked for a decision in the matter of three competing calls addressed to Mr. John Anderson. One of these was from Belfast, another from Ballyeaston, and the third from Drumbanagher (Tyrone's Ditches). It was agreed that "Belfast should be preferred to the other two upon condition of the callers satisfying the Presbytery as to their making some adequate provision for the subsistence

of a minister among them, which anything proposed in their petition to the Synod evidently cannot amount to, especially considering the residence in a city."

In August 1763, the Synod were consulted about a call to Mr. Reynolds from Aghadowey, where a minority was opposed to him. This hostile party not only prevailed in excluding him from the congregation, but adduced some charge which justified the suspension of his licence. Mr. Reynolds appealed to the following Synod against this decision which was made "on account of some scandals alleged to have been proved against him." As the appellant did not appear a committee was appointed to examine the records of the case and advise the Presbytery of Limavady. This body was advised to restore him, to the great grief of the Presbytery of Moira and Lisburn, who petitioned the following Synod (April 1765) to reconsider the matter, so as "to clear the way for their maintaining of a familiar correspondence with their brethren in the Presbytery of Newtown-Limavady and for their holding of communion with Mr. Reynolds." The Synod judiciously refused to reopen the case, and decided to remove the cause of division by recalling Mr. Reynolds from Ireland. Mr. Reynolds did not obey, and explained to Synod, in September, that his refusal was due to "some particular hardships which compliance would reduce him to." The Synod sympathetically released him from the order to remove.

The Presbytery of Moira and Lisburn still remained unappeased, and insisted on a reconsideration of the matter. They were pertinently told that it was quite irregular for one Presbytery to interfere in a case that belonged to another, save as individuals to table and prosecute a complaint against Mr. Reynolds at the bar of his own Presbytery. Before Synod met again the two Irish Presbyteries had become reconciled at a conjoint meeting at which "Mr. Reynolds had given satisfaction to all parties relating to what appeared to be offensive in his conduct."

XI

At this point the little church seems to have regained vitality. In July 1765 Mr. Samuel King was ordained at Tyrone's Ditches, and Mr. Samuel Moore at Aghadowey the following August. The foreign field was not forgotten. Several years before the Synod had been disappointed by some young men whom they had destined for work in

America. This led them to enact a law debarring any probationer whom they appointed to go to America from being proposed as a candidate for any vacant congregation in this country. In April 1765 the Synod decided to send another batch of missionaries to America, and selected three probationers for this work, one of whom, Mr. James Murdoch, was an Ulsterman. In spite of the stringent enactment of the Synod, the two Scottish nominees refused obedience, but Mr. Murdoch acquiesced, though under call from Lisburn. He was ordained as the first missionary to Nova Scotia in September 1766, and arrived in Halifax the same year. He preached for a brief period in the Protestant Dissenter's Church, and then proceeded to Horton, which he considered a central point from which to carry on his missionary labours. In 1799 he was drowned in the Musquodoboit River, into which he is supposed to have fallen in an epileptic fit, a malady to which he was subject.

In April 1767 the Synod recommended to the several Presbyteries "that covenanting work be essayed" in congregations where ministers have been recently ordained and in which this work has hitherto been omitted. When this matter came before the Presbytery of Moira and Lisburn, the Rev. James Martin of Bangor opposed entering upon the duty recommended, declaring that he "had scruples concerning the present State of the Testimony and Covenanting work." This evidently refers to some things in the Testimony which were amended many years later, and which caused a small body to secede from the Synod. But at this era the Synod were not ripe for considering changes of any kind. The Presbytery brought the case of Mr. Martin before the Synod, who dealt sharply with him, and instructed the Presbytery to proceed to his suspension if he did not fall away from his scruples and cease from disseminating them among the people.

A reference from the Presbytery of Moira and Lisburn, setting forth "the difficulties and hardships the people of Ireland lie under by the imposition of the superstitious form of swearing by laying the hand upon and kissing the Gospels," came before the Synod in 1768. The Synod appointed a Committee to take the matter into consideration and report.¹

¹ As this matter afflicted the Burghers, perhaps even more than the Antiburghers, and is frequently referred to in the Minutes of each Synod, it has been considered best to deal with the subject as a whole in a separate chapter.

XII

During a period of five years, beginning with 1767, five congregations, long vacant, received settled pastors for the first time.¹ Another period of five years elapsed before any more similar settlements were made. In 1770, the Irish Presbyteries, possibly encouraged by the gratifying increase in their numbers, petitioned the Synod to be erected into a distinct Synod, a request which was flatly refused. Notwithstanding this rebuff, the Irish Presbyteries, at the very next meeting of Synod, repeated their desire to erect themselves into a Synod "distinct from and co-ordinate with this Synod." Again their request was refused. "The Synod agreed in laying aside the above proposal as incompetent," and, at the same time, deputed the Rev. William Oliver and the Rev. James Alice to go to Ireland to confer with the brethren there.

The conference took place towards the end of this year, and to the following Synod, April 1772, the deputies reported that they had succeeded in convincing the Irish Presbyteries that, as matters now stood, their erection into a distinct Synod was impracticable. "It was further reported that most of the congregations in Ireland are very defective in contributing for the support of a Gospel ministry among them." With a view to remedying this state of things the Synod, after serious deliberation, agreed in recommending the Irish Presbyteries to procure from each congregation a signed statement of accounts, showing how matters stood between each minister and his congregation, and that these statements should be forwarded to the next meeting of the Synod or, at farthest, the following one. They also advised that, in all future settlements, the Presbyteries should be fully satisfied as to the ripeness of each new congregation for settlement, and to obtain from them such security for the support of a Gospel ministry as shall be necessary.

The request of the Presbyteries to be erected into a Synod at this time was most inopportune. In the districts in which the majority of their congregations were situated great commotion prevailed through the activities of the "Hearts of Steel." This was an agrarian combination which had its origin in the fines and increased rents exacted by landlords at this period. Lord Donegall, more than any of

¹ There were Ballyeaston, Belfast, Hillhall, Millisle, and Gilnahirk. Those of the second period were Ahoghill, Derry and Crossroads, Larne and Islandmagee.

the others, was held responsible for the insurrection that ensued. His vast revenues were unequal to his expenditure and, to meet his extravagance, leases, as they fell out, were only renewed on the payment of heavy fines and increased rents. Other landlords followed the example set them by Lord Donegall. They justified their action by pointing out that the value of agricultural produce had greatly increased in recent years. When acceptance of the new conditions was refused, perhaps through inability to pay the exorbitant fines and rents demanded, refusal was followed by eviction. In this way numerous families were driven from their homes, and were thus deprived of the means of subsistence. Many of them emigrated to America where they became the bitterest enemies of England in the subsequent Revolution. The situation was aggravated when other tenants accepted the terms of the landlords, and were installed in farms which had, for generations, remained in the families of those who had been evicted. Several rich merchants in Belfast paid the fines and obtained large tracts of land for the purpose of sub-letting them to tenants at a rack-rent.

About the same time the linen trade entered a period of stagnation which was attended by great distress. This also gave an impetus to emigration, which had now assumed alarming proportions. It is calculated that about thirty thousand persons removed to America during the years 1771-3, carrying with them one-fourth of the trading cash of the North of Ireland. Many of the weavers were also small farmers, and naturally sympathized with those who had suffered eviction. Rendered desperate, they revealed their resentment by deeds of violence. They burnt the houses and destroyed the cattle of the intruding tenants. They issued threatening letters, posted up threatening notices, and committed other outrages in defiance of the law. To express the firmness of their resolution they styled themselves "Hearts of Steel."

These evictions and emigrations proved very injurious both to the membership and finances of several Antiburgher congregations. To the Synod, in May 1773, the Presbytery of Moira and Lisburn reported "that Messrs. Patton and Martin do not receive a competent subsistence from their congregations," and supplicate the Synod for "an allowance (permission) to remove themselves to America."

In reply the Synod granted the permission sought, and requested that Mr. Patton, after his arrival in America, would report on the state of religion there, and consider

himself still a member of the Presbytery of Moira and Lisburn until he informs the Synod "how far it may be more convenient for him to belong to the Presbytery of Pennsylvania." Mr. Patton did not avail himself of the liberty granted, but Mr. Martin did, though not immediately.

The subject of the emigration of ministers on account of "the necessitous and distressful circumstances" of several members of both Presbyteries, was resumed a year later, and the request was made that the Presbyteries might be empowered to grant permission to any minister who would lay his case before his Presbytery. The Synod decided that this was insufficient, and that, in addition, the matter should be laid before his congregation, and should be brought up at the following Synod. At a later date Mr. Tennent of Roseyards and Mr. Patton were granted liberty to remove to America on account of the impecuniosity of their congregations, but each found good reasons to remain.

In 1782, the case of Mr. Walter Galbraith, probationer, came before Synod for its decision. He had received a call from each of the following congregations, Larne and Islandmagee, Newtownards, Stewarton (Ayrshire), and Londonderry and Taboyne (Crossroads). Synod decided that he should accept the last, "in view of the singular necessity of a Gospel ministry in that congregation." The Rev. James Robertson, of Kilmarnock, dissented from this decision, because the greater part of those in this congregation who had signed the call, had not read the Testimony, but had only given a general adherence to it. Mr. Robertson added that he believed, of the four congregations, Londonderry was the most unripe for a settlement. Mr. Galbraith refused to accept the call, whereupon a committee was appointed to converse with him. He remained obdurate, and so his case was referred to the following Synod. In the meantime he saw his way to accept and was accordingly ordained on December 17, 1782.

XIII

Towards the close of 1783, the Rev. Dr. Campbell, of Armagh, was commissioned by the General Synod of Ulster to proceed to Dublin and plead for an augmentation of the Royal Bounty. He spent some months in Dublin consulting with many gentlemen, whom he knew to be friendly to the Presbyterians, before he obtained an audience of the Lord Lieutenant. Dr. Campbell received such encouragement as

led him to expect that a "handsome" addition would be made, and consequently was greatly disappointed when he received intimation of a paltry increase of one thousand pounds a year. The smallness of the additional grant was attributed to the opposition of several influential gentlemen, chiefly Lord Downshire, whose son, Lord Kilwarlin, had not received the full support of the Presbyterians in the late election. At the same time, the Seceders, who had heartily espoused the Downshire interest, through the same influence, received a grant of five hundred pounds per annum.

The Seceders had not hitherto participated in the *Regium Donum*, and this grant, though small, was gratefully accepted and acknowledged. The grant was made to the whole body of Seceders, Burghers and Antiburghers, thirty-eight ministers in all, to be divided equally among them. It was doubly acceptable as the ministers could not only depend on receiving it, but also on punctual payment.

This act of Royal patronage, which occurred in 1784, brought the two classes of Seceders into close relationship. Hitherto there was little or no intercourse between them, but henceforth they were destined to meet frequently in order to arrange for the distribution of the *Regium Donum* and to discuss matters which were related to it.¹ Thus it happened that this act of regal munificence broke down the middle wall of partition between them and placed them on common ground. Their mingling together provided them with opportunities to revive the idea of a union beyond that effected by a financial bond, and, as their antipathies gradually grew less, they drifted into a mood of ecclesiastical unity. Moreover, the *Regium Donum*, which embodied the idea of royal patronage, gave both parties a quality which made them somewhat distinct from their Scottish brethren.

XIV

Five years previously the Burghers had gained autonomy and, as a distinct Synod, were free to act. The Antiburghers were still part of an organization where a few stern men like Adam Gib and George Murray were yet to be found. To petition for separation from the parent

¹ In 1792, through the exertions of Col. Stewart of Killymoon, the grant to the Seceders was increased by £927 8s. 5d., making a total of £1,427 8s. 5d. for division among forty-six congregations.

Synod was to court refusal and rebuke. Nevertheless in May 1784 the Presbytery of Moira and Lisburn courageously transmitted to Synod an "overture for a general coalescence between the two denominations of Seceders in Britain and Ireland." This document set forth as "a preliminary ground for a treaty of peace and union, that both parties declare their adherence to the whole of the Secession Testimony attained to while they were united; that is, all that was attained to antecedent to the meeting of Synod in April 1747," the date of "The Breach." They expressed the hope that the Burghers would not object to this ground as a basis of union, and added, "If this point were once settled, and a treaty set on foot on this ground, that, through the Lord's blessing on friendly conference, with fervent prayer, and a mutual dropping of all criminations which respect rather the honour of the parties than the merits of the cause and the testimony which they espouse—such as the propriety of the censures on the one side, and the validity of the Synod's constitution on the other—both parties, so long and so unhappily divided, might come to see eye to eye, and, with one mind and one mouth, glorify God: And the Secession Church, united in public testimony and mutual love, should again, as in former times, look fair as the moon, clear as the sun, and terrible as an army with banners."

The Synod remained unmoved by the blandishments and eloquence of the Presbytery. They unanimously expressed their disapproval of the overture and, apparently believing that the Presbytery was assuming airs, now that its members had received a Royal endowment, appointed a Committee to meet with Mr. Patton and Mr. Arrot, who were present to support the overture, and convey through them directions to the brethren in Ireland, as to how they should carry themselves "in their present circumstances."

The overture from the Presbytery of Moira and Lisburn had been reinforced by a petition from the Presbytery of Limavady, requesting the Synod to concur "with the Presbyteries in Ireland in their erecting themselves into a court as a sister church; as also for the Synod's approbation of their forming an agreement with the Burgher brethren in Ireland on a plan similar to that proposed in the overture of the Presbytery of Moira and Lisburn."

In their report on the subjects of the overture and petition, the Committee began by reminding the Synod that, in May last year, a somewhat similar overture had come before them, and that an answer had been prepared, which,

for some unnamed reason, the Synod had been prevented from considering. The Committee was of opinion that the report prepared on that occasion, amplified by two articles bearing on the present case, would serve the purpose. Accordingly the report was read, and having undergone some corrections, was agreed to without a vote.

It will be noticed that the reply of the Synod was comprehensive, inflexible, and prolix. The Antiburghers were nothing if not verbose. The stern, unyielding spirit of Adam Gib, that dour man who was the chief instrument in causing "The Breach," is felt in every paragraph. It is neither dignified nor worthy. In a long preamble and numerous clauses, it conveys a stubborn resolve to maintain principles and scruples, which had ceased to awaken response in many Seceders of both parties.

"In regard that the public has been amused, and the mind of many engaged or embarrassed for some time past, by proposals of coalescence with some ministers and people in a state of separation from this Synod, and, as it is well known that several meetings and conferences have been held of late by some ministers and people in consequence thereof; and, as it is not altogether improbable that applications or proposals on this subject may yet be made or renewed to this Synod, or those connected with them: To prevent mistakes and obviate misconstructions, as well as to guard against snares, abuses, or disorders, and remove occasions of jealousies, offences, or invidious distinctions, the Synod judge it proper and seasonable, for the information of all, to express and explain their sentiments in this matter in the following resolutions:

1. That it is incompetent and irregular for ministers or private Christians, to take under review, in order to re-judge and determine, without the authority of this Synod, the matters of public difference between this Synod and the separating brethren, which nearly relate to the common cause, and which have already been decided by the supreme judicatory: So, they judge that all public or stated meetings and conferences with such as continue in a state of avowed opposition to the Testimony and Constitution of this Synod, for the express purpose of debating such differences, and for considering proposals and settling terms of coalescence, while the Synod is not consulted or acknowledged in that matter, ought to be avoided.

2. That terms of coalescence cannot be consistently listened unto at any time by this Synod, or any under their inspection, with any who still continue to homologate or adhere unto any act or acts pretending to annul the constitution, and annihilate the authority of this Synod.

3. That it appears necessary, in order to prepare the way of meetings for coalescence with the separating brethren, not only that they express a general desire and make some vague proposals for coalescence, but that they offer, or be in readiness to offer, some explicit and ingenuous explication of their sentiments with regard to the original points upon which the separation was made—and other things in which they are generally considered to differ from this Synod—as to the present Testimony maintained by them; And, that without something specific and particular on these heads, bearing some reasonable and promising appearance of success, and importing some change of sentiments or conduct from what they are known or are generally supposed to hold, mere vague and indefinite proposals can be considered in no other light than as altogether nugatory, deceitful and ensnaring.

4. That as the door is always open for receiving persons of every denomination into communion with this Synod upon the terms and in the manner which they have, without artifice, reserve or ambiguity, hitherto avowed before all the world, and from which they yet see no cause to recede, so they would in particular be most ready to receive into connection with them their separating brethren, or those of their communion, upon due evidence of their desisting from their opposition, and returning to their duty. And when any applications or proposals, with such a view and tendency, conform in matter and manner to the above resolutions, are made to this Synod, they shall be considered with that serious attention and deliberation which the nature and importance of such a subject requires, and with all the alacrity and sincere satisfaction that such a long-wished for and desirable event ought justly to incite.

5. That, as it does not appear that the brethren of the Presbytery of Moira and Lisburn have such encouragement to continue meetings for a coalescence, as affords reason to hope for a good issue, but that such meetings rather seem to be ensnaring, the Synod wishes these

THE SECEDERS IN IRELAND

brethren to be on their guard, and to beware of falling from their own steadfastness.

6. That the Petition of the Presbytery of Newtown-Limavady for leave to the Presbyteries in Ireland to erect themselves into a Synod independent of this Synod, cannot be granted, as being inconsistent with the unity of the Church of Christ and their ordination vows, and prejudicial to the general interests of the Secession."

This ungracious and despotic reply failed to shatter the dream of ecclesiastical unity entertained by the Irish brethren. On the contrary, they resolved not to brook this high-handed way of dealing with a matter that was urgent. To the Synod, when met in August the same year, they boldly sent a deputation to express their disappointment and dissatisfaction, and to request that the deed should be reviewed. In reply, the Synod continued to assert its spiritual prerogative, and, while refusing the application, expressed at the same time their disapprobation of the conduct of the Irish brethren in not resting satisfied with the decision already given.

The audacity of the Irish brethren in persevering with their request was not unfruitful. It focused the thoughts of the Synod on the difficulties which many of its members had to overcome if they desired to attend the half-yearly meetings. It was possible to establish religious principles of a compulsory nature, which were hurtful rather than helpful, and which entangled men unwarrantably. A majority of the Synod drifted gradually into a mood of acquiescence, and when the Irish brethren, nothing daunted, renewed their request, it was made to a body which, as a whole, had become possessed of a more tolerant spirit.

The stern refusal of Synod to gratify the Irish brethren irritated them, but did not terrify them. In May, 1786, the Presbytery of Moira and Lisburn presented to Synod a more extended proposal than that hitherto advanced. The Presbytery began by pleading the hardship occasioned by a sea voyage and a long journey on horseback to Edinburgh, which its members must endure if they desired to be present at the Synod. Few cared to undertake a journey so fatiguing and expensive. The result was that the interest of the Irish brethren in the business of Synod was declining, and necessitated a new order if interest were to be maintained.

The Presbytery proposed as a remedy that a Synod should be erected in Ireland, co-ordinate with the Scottish Synod, or, as an alternative, that a General Synod should be formed, consisting of several Synods in Scotland and one

in Ireland subordinate to it. The Synod were impressed by these proposals so far as to appoint a Committee to examine them and report at their next meeting. In the meantime the Irish Presbyteries, anticipating a favourable response, prepared to act in the capacity of a Synod, by erecting themselves into four Presbyteries, as follows:

<i>Belfast</i>		<i>Markethill</i>	
Ballycopeland	John Hutton	Markethill	- - David Arrot
Belfast - -	Wm. Carmichael	Moirra - - -	Adam Gilbert
Gilnahirk -	Francis Pringle	Newry - - -	Wm. Laing
Hillhall - -	John Bell	Tyrone's Ditches	Samuel King
Newtownards	James Biggar		
<i>Derry</i>		<i>Templepatrick and Ahoghill</i>	
Aghadowey -	Samuel Moore	Ahoghill - - -	Peter McMillan
Limavady -	Alex. Stewart	Ballyeaston	Wm. Holmes
Londonderry	Walter Galbraith	Larne and	
		Islandmagee	John Nicholson
Raphoe - -	Robert Law	Roseyards - -	John Tennent
Ray - - -	Robert Reid	Templepatrick	- Isaac Patton

It was appointed that these Presbyteries should meet for the first time on the first Wednesday of November 1786.

In the spring of 1787, the Committee appointed to draw up a scheme of division into particular Synods, tabled their suggested arrangements. A copy of these was submitted to each Presbytery for consideration, with instructions that their respective opinions should be conveyed to the Committee in charge. Hitherto the Synod had met half-yearly, but the meeting in September terminated this arrangement. Henceforth the Synod was to meet annually, so that it was May 1788 before the Committee had an opportunity to report. The communications received from the several Presbyteries revealed that a decided majority favoured the design. This indication of the general tendency led to the adoption of one of the alternatives put forward by the Irish brethren. It was agreed that the Church should be constituted as a General Synod, with four provincial Synods in subjection to it, of which the Irish Synod should be one.

As the change affected discipline and order, some time was spent in setting limits to the power and jurisdiction of the subordinate courts. After this was completed, little remained to be done but to appoint the time and place where each of these courts was to be erected. The Irish brethren were instructed to meet at Belfast on the first Tuesday of August 1788, and constitute themselves into a Synod, in doing which, they were to observe carefully the directions with which they had been furnished.

THE ANTIBURGHERS

PART II

I

ON the day appointed by the General Associate Synod, the Irish brethren met in Berry Street Church, Belfast, to constitute themselves into a subordinate Synod. Out of a possible membership of thirty-eight, fourteen ministers and eleven ruling elders attended. The Rev. Adam Gilbert was present on the second day. The absent ministers were the Revs. Alexander Stewart, Robert Reid, Robert Law, and Walter Galbraith, all in the Presbytery of Derry.

As directed by the parent Synod, the day was observed as a Synodical fast. A worthy brother opened the proceedings with prayer, after which Mr. Arrot preached an appropriate sermon, from Col. i. 18. The Act of the Associate Synod, authorizing the Irish Presbyteries to erect themselves into a Synod subordinate to them, was read, after which Mr. Arrot constituted the Synod by prayer. The first business of the newly-erected Synod was the election of a clerk, and the Rev. Francis Pringle was chosen for this office. The Synod proceeded next to elect a Moderator, when, no doubt, all were unanimous in requesting the Rev. Isaac Patton, the father of the Synod, to preside. Mr. Patton had already served upwards of forty years in the ministry with great faithfulness and honour, and it was most appropriate that this laborious and rugged soul should receive this token of goodwill. With the appointment of the usual Committees for Bills and Overtures, the proceedings of the first day terminated.

On the second day of the meeting matters relating to students and the supply of vacant congregations were settled, Privy Censures were agreed upon, and the annual Visitation of each congregation by its Presbytery was enjoined. It was also agreed that the records of the several Presbyteries, "from the erection of the first Seceding Presbytery in 1750," should be deposited with the Synod's clerk for their preservation.

After these matters had been arranged the business of the Synod was largely financial in its nature. It was resolved to raise a Synodical Fund by means of an annual collection in each congregation. A complaint from the session of Ballyeaston, "with regard to some members of said congregation, who, to them, do not appear in providence, to do what is incumbent on them, for supporting the Gospel among them," introduced a subject that engaged the attention of Synod for years. The meagre stipend given by many congregations caused some ministers to resign, and others to continue their labours under distressing privations. The minister of Ahoghill, for example, intimated to Synod at its first meeting, his resolve to demit his charge, as "he was under such embarrassments as it was indispensibly necessary [for him] to remove." The Synod was destined frequently to receive intimations of a similar kind. It would seem that, since the grant of Regium Donum, pecuniary exertion on the part of the people had declined. When the Government opened its purse many of the people shut theirs, so that the last state of the ministers was, in some instances, worse than the first.

Various expedients were proposed with a view to securing an adequate maintenance for ministers. It was suggested to fix the minimum stipend at forty pounds, wanting which no minister would be ordained in future. On second thoughts it was judged that this sum might be exclusive and that it would be better to leave this matter to the discretion of Presbyteries. It was considered safe, however, to enact that all arrears due to a former minister must be paid before his successor was appointed. It was further agreed to appoint a Committee for the inspection of stipends¹ who were to take measures to have them increased and stabilized, and all arrears duly paid. The annual reports of this Committee were encouraging in some cases and quite the reverse in others, until at length the Synod, grown weary of the sustained unwillingness of some congregations, decided that the Committee might report or not as they should see cause. It was left to the ministers to use moral suasion, and to point out to the people the

¹ In 1791 this Committee reported that in 1786 Lylehill congregation was £74 in arrears, and had only paid a stipend of £30 annually since that date. Markethill owed £67 to the minister, Gilnahirk was three years in arrears, and Roseyards £150. Seven congregations were commended. The others had sent in no account.

obligations laid on them by Scripture, justice, and voluntary engagement, to provide due maintenance for Gospel ordinances.

II

In 1790 the Presbytery of Derry was taken to task by Synod for laxity of discipline in the case of Mr. William Dickey, a student under the inspection of the Presbytery. Without waiting for the necessary permission of the Synod, the Presbytery had heard Mr. Dickey in some pieces of trial preparatory to licence. The members of Presbytery pleaded that they had been compelled to take this course, owing to the growing infirmity of some of their ministers, and the need of "supply of sermon" beyond what the Synod had appointed. They now requested liberty to take Mr. Dickey on trials for licence.

Synod condoned the irregularity under the circumstances, and gave the desired permission on condition that Mr. Dickey would produce a certificate from the Professor of Divinity and enter into the Bond for renewing the Covenant. This Bond was in accordance with an act passed by the Associate Presbytery on November 3, 1743, and ratified at Stirling on the 28th of the following month. The ceremony consisted in reading publicly the National Covenant, the Solemn League and Covenant the Acknowledgment of Sins, and the Engagement to Duties, or Bond. The two latter were a qualification of the two former, and were to be taken "in a way and manner agreeable to our present situation and circumstances in this period." While the Bond was being read all the ministers present stood with hands uplifted to heaven, and publicly entered into Covenant with the God of their fathers.

At the following Synod it was discovered that Mr. Dickey had been licensed by the Presbytery without paying due regard to the directions given in the case. The Synod expressed its disapproval of the action, while a minority demanded "censure," but as all the members of the Presbytery were absent, save one, the matter was deferred till the next meeting. Mr. Dickey was enjoined to desist from preaching until he had entered into the Bond for renewing the Covenants, and the Presbytery of Derry was summoned to attend.

When the Presbytery appeared in 1792, the members assured the Synod that they had not acted in the manner

they did in contempt of the court, but through necessity. They had one vacancy and two aged ministers to supply and assist, and only one probationer from Scotland, who was on the eve of returning home. Under these pressing circumstances they were induced to overlook the requirements of the Synod, and license Mr. Dickey to preach the Gospel. It was also stated that Mr. Dickey had recently entered into the Bond. On this explanation being given, the matter was passed over with the intimation that this case was not to be used as a precedent at any future time. Circumstances were sometimes too hard for the scrupulous exactions of the Antiburghers.

III

A petition which occasioned much ecclesiastical discord in the General Associate Synod for many years, emanated from the Irish Synod in 1790. It requested the supreme court to accommodate the Act and Testimony to the present state of the times, particularly in this country. Meanwhile the Presbytery of Forfar had tabled a similar request, and the Presbytery of Glasgow had revived the question of the power of the civil magistrate in matters of religion. These overtures launched the General Associate Synod on "a sea of troubles" in May 1791. Copies of them were transmitted to each of the provincial Synods, that the brethren might take them into consideration, and report. At their next meeting in 1792 the General Associate Synod entered upon an enduring controversy, the spirit of which bears a strong likeness to that by which the Covenanters maintained their principles. The overtures were referred to Committees and from one meeting of Synod to another, thus affording abundant opportunities for much controversy, offensive and defensive harangues, and a full complement of dissents and protests, which finally terminated in the secession of a small minority, who stood upon the ancient terms and bonds, and founded a Synod of their own.

It is beyond our purpose to enter into the details of this tedious and acrimonious controversy. It is sufficient to state that the draft of a "Narrative and Testimony" was laid before the General Synod in April 1796. The instructions given to the Committee who prepared it reveal its character. They were requested to extend "the Testimony held by them, in opposition to the errors and evils that have prevailed since the Secession Testimony was stated, and

particularly in opposition to the dreadful abounding of Arian and Socinian heresies, and the latitudinarian system of the present times."

The draft of the "Narrative and Testimony" was ordered to be printed and sent to ministers and sessions for their consideration, and a special meeting of the General Synod was appointed for October, to review the document. "It was no trivial business in which the Synod now engaged, when they entered upon the review of a document consisting of two hundred octavo pages, and including all the controversial points in divinity and church government which had been discussed in this country for successive generations. To review such a document paragraph by paragraph, and to sit in judgment on the sentiments contained in each, was indeed a work of great labour."¹ This work, which was begun in October 1796, was not completed till May 1804. Hitherto the principles of the Secession Church lay scattered through a number of official publications, such as the Judicial Act and Testimony, the Act concerning the Doctrine of Grace, the Act for renewing the Covenants, and other acts of the Associate Presbytery and Synod. It was practically impossible for ordinary members of the church to have an opportunity to read these documents, and, consequently, the Synod found it expedient "to collect them all into a plain and comprehensive summary."

It was also deemed advisable to extend the Testimony so as to cover various circumstances that had emerged since the original Testimony was first issued. The Established Church had receded further from the simple verities of the Gospel, and other denominations of Christians had arisen whose doctrines were opposed to Calvinism. The Synod considered it a duty to testify against these, and, at the same time, to simplify some ambiguous phrases contained in the Testimony first emitted.

In Ireland there was no division on the subject of the Narrative and Testimony. It was approved of willingly, for society here was characterized by the same defections as those which prevailed in Scotland. The Synod of Ulster had grown more Arian and Socinian of late, and had kept pace with the Church of Scotland. New denominations had sprung up whose doctrines did not correspond with those of the Confession of Faith. And, moreover, simplifying

¹ McKerrow, p. 433, 2nd edn.

ambiguous expressions in the various publications of the Secession was, perhaps, more necessary in Ireland, where the standard of education was much lower than that which prevailed in Scotland.

IV

During the long process of compiling the New Testimony, a draft was submitted to the Synod in 1802 for consideration. The Rev. Thomas Campbell took exception to Chapters 18 and 23, on the ground "that a number of difficulties have occurred from said chapters, of a very embarrassing tendency to many ministers and others, whom it must materially affect if it be made a term of communion in its present form." The subject was postponed till the following meeting of Synod, when Mr. Campbell read his objections to the said chapters, and the Synod dealt with them by sending copies to each Presbytery for their inspection.

At this period the Synod were so much occupied with the subject of coalescence with the Burgher brethren, that the prospect of a conjoint Testimony, adapted to local circumstances was prominent in their minds. In 1805 they had advanced so far towards union, that this subject was included in the terms on which it was proposed that they should unite.

"That seeing the whole Secession Church in this Kingdom is not in possession of a Testimony sufficiently adapted to its local and peculiar situation, that a conjoint Committee be appointed for collecting materials, and for collating and revising all that has been publicly exhibited by either party upon the subject of Testimony bearing, from the commencement of the Secession till the present day, in order to exhibit a brief, connected, and consistent view of that whole subject, which, at present, lies dispersed through a variety of Tracts and Acts, many of which are not in circulation, and that, upon this proposition being adopted, and members appointed for the said purpose, both bodies shall thereupon unite into one Synod."

While these negotiations came to nothing at this time, yet they reveal what was in the mind of a Synod with regard to the Testimony. Meanwhile Synod received the New Narrative and Testimony of the General Synod in 1806, when Mr. Campbell deferred stating his objections till the following Synod. In the interim he removed to America.

V

We must now return to the point at which we deviated in pursuit of the history of the Narrative and Testimony, and resume the story of the activities of the Synod. In 1795 the Synod was called upon to deal with several questions with regard to discipline. Should a certificate of marriage by a "buckle-beggar" be received as evidence? Should a certificate of disjunction be given to a person of good character about to leave the communion of the Anti-burghers? Also, should baptism be withheld from the children of parents who did not come to the Lord's Supper?

The Synod deferred replying to these queries for a year, and, after due consideration, decided with regard to the first, that where there was moral certainty that a couple had been married in the manner stated, the process was to censure them as being married irregularly. The matter of disjunction certificates was left entirely in the hands of kirk-sessions; and as to baptism, the Synod held that non-attendance of the parents at the Lord's Supper should not deprive their child of the benefit of the sacrament.

In 1796 an interesting subject, of political significance, was brought to the notice of the Synod. The Rev. Henry Hunter of Hillhall, called attention to the Oath of Allegiance which was being administered to professed loyalists at that troubled period. Mr. Hunter asked the Presbytery of Belfast to state "whether it is morally right or wrong to take an Oath of Allegiance to our rulers in present circumstances, and whether such Oath is consistent with the Secession Testimony, particularly with the oath of our Covenants, and the sentiments contained in the Associate Presbytery's answers to Mr. Nairne's Reasons of Dissent?" This matter was referred to the General Synod for their decision.

Among others who had taken the Oath of Allegiance¹ was the Rev. James Biggar of Newtownards, who, on being interrogated admitted that he had done so, but with such limitations, that while he swore to maintain the constitution of this Kingdom (Ireland) only in matters civil, he excluded

¹ This Oath was as follows: "I A.B. sincerely promise, and swear, and affirm that I will be faithful and bear true allegiance to His Majesty King George III, and I will faithfully maintain and support the laws and constitution of this kingdom, and the succession to the throne in His Majesty's illustrious house. So help me God."

all approbation of the King's ecclesiastical supremacy, and also that of the Hierarchy of the Church of Ireland. Mr. Biggar produced a written attestation, by the person who had administered the oath, to this effect, but admitted that the limitations above expressed were pronounced by himself and not by the administrator.

The General Synod in May 1797 reasoned for a long time on this subject, and at length agreed that Mr. Biggar had been brought into peculiarly trying circumstances, and therefore they expressed their sympathy with him. But tried by the principles of the Secession, his action was found to be inconsistent with the Testimony which they had hitherto maintained against oaths containing an unlimited approbation of the laws and constitution. They found that Mr. Biggar had sworn the oath, notwithstanding the limitations under which he apprehended he had sworn it. They expressed themselves as dissatisfied with Mr. Biggar in this instance, and warned all their ministers and people in Ireland to be on their guard against being ensnared in future. With this finding the Synod acquiesced, but in the meantime Mr. Biggar had resigned and had returned to Scotland.

It will be recalled that, at this period, a wide district round Strangford Lough was greatly disaffected towards the Government. In this area many of the ministers and people belonging to the Synod of Ulster were imbued with republican principles, and were preparing to carry out designs for the overthrow of the ruling powers. Among the former were Messrs. Porter of Greyabbey, Dickson of Portaferry, Simpson of Newtownards, Birch of Saintfield, and a probationer named Archibald Warwick. The first and last were executed on a charge of participating in the subsequent rebellion, and the others were exiled. It was under these circumstances that the Oath of Allegiance was taken by those who wished to free themselves from the imputation of disloyalty, and Newtownards was curtailed in its rebellious tendencies by the activities of Lord Castle-reagh, and his faithful agent and henchman, the Rev. John Cleland, J.P. The latter was probably the magistrate who administered the oath to the Rev. James Biggar.

The Synod appointed Ahoghill as their place of meeting in 1798, but the melancholy circumstances of the country, particularly in the neighbourhood of that place, prevented them from assembling. It is generally understood that none of the Seceding ministers was associated with the political

uprising of that unhappy period, and this is true of the Antiburghers, but the Burghers were not wholly exempt. The Rev. Francis Pringle, Clerk of the Synod, became inversely a victim of the prevailing seditious practices, as his loyalty rendered him unpopular among a people who were, for the most part, of revolutionary principles. Owing to this antagonism he resigned his congregation, and, finally, emigrated to America.

VI

When the Synod met in 1799 they found themselves without a clerk. The Rev. Samuel Moore of Aghadowey was appointed to this office *pro tempore*. The principal business on this occasion was introduced by an overture put in the form of a query. "Is the Evangelical Society of Ulster constituted on principles consistent with the Secession Testimony?" To this general question one with a particular bearing was attached. "What shall be done with respect unto a member of this Court who took an active part in forming that Society and promoting its interests?"

This organization had its origin in Armagh, where a few Burgher ministers and laymen, assembled on a sacramental occasion, deplored the degeneracy of the times, and took into contemplation whether anything practical could be done to promote the spread of the Gospel. After prayer and serious consideration, it was resolved to hold a meeting in Armagh on October 10, 1798, to which Evangelical ministers and Christian laymen of all denominations should be invited by issuing a circular letter. This letter was sent out bearing the names of the Revs. William Henry, David Holmes, Lewis Brown, John Lowry, and George Hamilton, all Burgher ministers.

The letter was well received. On the day appointed for the meeting, thirteen ministers, representing four denominations, assembled. Public worship was conducted, and after the congregation was dismissed a meeting was held in furtherance of the object which the conveners had in contemplation. To reach the masses of the people in disordered and grossly sinful times was unanimously approved of as a laudable object. The recent commotions with the attendant intrigue and cruelty had brought transgressions to a climax.¹ Those present at the meeting were unanimous in

¹ See *Reasons for a Fast, Down Presbytery Minutes*, November, 1799

forming themselves into a society for the object stated. The usual office-bearers were elected, and the Rev. Thomas Campbell of Ahorey was one of those chosen to act on the Committee.

From this it will be seen that the overture presented to Synod in 1799 concerned only the Rev. Thomas Campbell. In reply Mr. Campbell read the circular letter setting forth the object of the Society, also some passages from a published sermon, by the Rev. George Hamilton, to the same end. Mr. Hamilton was secretary of the new organization.

The ministers present at the Synod were requested individually to express their opinion of the matter as a whole. There was general agreement as to the pious purpose of the Society and the zeal of its members, but the ministers were equally unanimous in affirming that the principles of the Society were latitudinarian, and liable to subvert the truth of the Gospel and the practice of true godliness. They were also convinced that "while the zeal of the Society would carry them out to the enlargement of the kingdom of our Lord Jesus Christ, on the one side, it would eventually undermine and destroy it on the other."

The second part of the overture was personal and affected the Rev. Thomas Campbell as a member of the Society. The Synod appointed a Committee to converse with him privately, and report. In due time the Committee returned and presented the following paper to the Synod:

"I am willing to receive the advice of the Synod respecting my connection with the Evangelical Society of Ulster, and to endeavour to see eye to eye with the Reverend Synod, and, in the meantime, to desist from any official intercourse with the said Society, only remaining a simple subscriber.

THOMAS CAMBLE."

The Synod breathed freely now that the link between them and the Society had been practically severed. The manner in which they dealt with Mr. Campbell reveals a degree of that strictness and austerity which had hitherto distinguished this community. But while ministers might submit to rigorous supervision, the tractability of the laity had become doubtful. The authority of the Synod in the past had remained undisputed, except by the froward and the graceless. In recent years, however, a revolution of opinion had been wrought in society by numerous agencies,

which we need not stay to enumerate. This educational equipment was neither of a high order nor widely diffused, but those who possessed it were inclined to be obstinate. This change of sentiment compelled the Synod to modify its tone and actions. As the people became more independent in thought and less obedient to ecclesiastical courts, the Synod found it necessary to relax the discipline by which piety was wont to be enforced.

VII

At its first meeting in the nineteenth century the Synod entered upon an intermittent series of difficult problems which continued during the remaining years of its separate existence. The ministrations of the Evangelical Society of Ulster had unsettled the adherents of the Synod to an alarming extent. Religious zeal had been revived, but religious principles had become obscured, and the regard for the church had been diminished. The Synod were brought face to face with a ticklish question when they were asked to state what should be done with such of their adherents as were "unwarily engaged in a course of separation from their brethren while they continue members of praying societies, under the inspection of the Evangelical Society of Ulster, and not under pastors to whom they profess to adhere?"

All were agreed that these members were following a divisive course, but the problem was how to deal with them. To proceed by legal process, as their predecessors would have done, would probably provoke rebellion and drive the delinquents into the arms of another denomination. Under these circumstances it was deemed advisable to have recourse to the gentleness of wisdom rather than the force of discipline. It grieved the Synod to think that many of their communion might readily decline their authority, and they felt that if these were to be reclaimed, it would only be through discreet and tender dealing. They advised that praying societies, similar to those of the Evangelical Society, should be set up in all their congregations, and that those of their communion should be admonished to withdraw from private praying societies and join those under the inspection of the Synod.

This scheme to preserve denominational unity provoked the friends of the Evangelical Society to issue publications in which they endeavoured to prove the propriety of a

universal coalescence of all people apparently pious, without respect to any decided profession of religion or form of Church government. In reply, the Synod issued a public warning and address, in which they deplored the prevalence of many heinous sins, especially the neglect of public worship and of the ordinances of religion. At the Synod which met in 1802, a law was enacted to the effect that all their congregations should erect praying societies for the purpose of promoting practical religion among the people, "especially at this time of prevailing immorality and defection." It was hoped that "such a measure would have a happy influence upon the religious education of the young, and be a kind of barrier against that straying, instability, and wandering of youth after the new-fangled notions of a wavering and unsettled generation."

At the Synod of 1800, the dissolution of "the connection which at present exists between the Associate Synod of Ireland and the General Associate Synod of Scotland," had been proposed, but the discussion of this subject was referred to a future meeting. At the same time it was proposed "that measures be taken by this Synod to enter into ministerial connection with the Associate Burgher Synod of Ireland." This proposal was also delayed until such time as the former question should be settled. As this subject of coalescence was mutual and involved an exchange of views by both Synods, disseminated over many years, it has been reserved for consideration as a whole, and is dealt with in the history of the Burgher Synod.

The erection of the Presbytery of Limavady in 1801 was due to the flagrant failure of the Rev. Walter Galbraith to control his temper. At the preceding Synod the Presbytery of Derry, to which he belonged, had charged him "with using opprobrious language against them, and with non-attendance at its meetings." The Synod referred this matter back to the Presbytery, who, assisted by Commissioners, were exhorted to use their utmost endeavours to effect a reconciliation. Their efforts were unavailing, as Mr. Galbraith proved unfit for fellowship, and so, to prevent further bitterness and confusion, the Synod erected a new Presbytery which was composed of the majority of the members of the Presbytery of Derry.

The latter Presbytery was in this manner reduced to a membership of three, Messrs. Galbraith, Dickey, and Todd. The Synod soon had reason to repent the change. Mr. Galbraith quarrelled with Mr. Dickey, and resorted to his

old practice of abstention from the Presbytery, which proved baneful in this instance. The Presbytery was unable to function, and when the remaining member, Mr. Todd, desired to resign charge of the congregation of Crossroads, there was no authoritative body to whom he could intimate his demission.

Mr. Galbraith was an eccentric whom nothing could keep in good humour. Bluster, revenge, and meanness were reflected in all his actions. The errors he committed were chiefly of a railing, contumacious nature, and not sufficiently vicious to merit deposition.

As Mr. Galbraith lacked nothing in audacity, the Synod, on several occasions, were treated to a sample of his undignified and tumultuous conduct. Their dealings with him are not edifying, but as recorded in the minutes of their proceedings, they occupy such a large space that to pass them by unnoticed would be to suppress fact in the interest of expediency.

VIII

The Synod of 1805 had no sooner concluded their process against a railer than they were called upon to engage in a heresy hunt. If the former case required the patience of Job, the latter required, in addition, the wisdom of Solomon.

In 1803, the Rev. James Bryce, a talented and domineering character, was deputed by the General Associate Synod of Scotland "to serve the church in Ireland." Mr. Bryce had been ordained at Wick in September 1795, and five years later was disannexed from this charge on account of his peculiar views and practices with regard to the marriage laws. He resorted to teaching for a few years before he came to Ireland. Shortly after his arrival he received a call to Aghadowey (Killaig), which the Presbytery of Limavady not only refused to sustain, but also found reasons to suspend him from the office of the ministry. The majority of the congregation of Killaig appealed to the Synod against these hostile actions, and sought to be transferred to another Presbytery.

The Synod now entered upon the allegations of the Presbytery against Mr. Bryce, and heard him in reply, and, as a result disapproved of the action of the Presbytery in suspending him. From this decision the Presbytery appealed to the General Associate Synod.

Notwithstanding this appeal, the Synod proceeded in making arrangements for the installation of Mr. Bryce. The hostility of the Presbytery obliged the Synod to entrust this work to a commission. Mr. Rentoul was the only member of the Presbytery who was willing to act in this capacity. To him was added Mr. Gardiner, a cousin of Mr. Bryce, and Mr. Thomas Carmichael, who, however, refused to act. A new expedient had now to be devised. It was agreed that Mr. Rentoul, and Mr. Dickey of the Presbytery of Derry, now defunct, should constitute a new Presbytery to be called the Presbytery of Ray, and that Mr. Gardiner should join them in installing Mr. Bryce.

On the second day of the Synod the Presbytery of Limavady proposed the following motion:

“It is humbly moved by the Presbytery of Limavady, that this Synod review their deed of last night, condemning the Presbytery of Newtown-Limavady for suspending Mr. Bryce from the office of the ministry, this deed being carried by a small majority of the acting members, notwithstanding of the great difference of the appearance of Mr. Bryce before the Presbytery then, and before this Synod now, as acknowledged by himself, and maintained by the members of said Presbytery: Also the disobedience of Mr. Bryce to the orders of said Presbytery, acknowledged by himself before this court, though this was not formally delivered in the charges against him as ground of his suspension; and that the deed of this court be laid aside, substituting something else in its place.”

The Synod refused to accede to this request, but to appease the Presbytery offered this explanation, “That they acted according to their views of the irrelevancy of the charges against Mr. Bryce, after Mr. Bryce’s defence and explanation; but they do not hereby insinuate that the Presbytery acted improperly, or from any unjust motives, in suspending Mr. Bryce, according to the light in which these charges appeared to them at the time they were first exhibited.” The Presbytery expressed themselves satisfied with this explanation for the present.

The reports presented to the following Synod revealed confusion all around. Mr. Dickey had failed to attend and take part in the installation of Mr. Bryce. He pleaded that he reprobated the act, seeing that a considerable portion of the congregation of Killaig was opposed to Mr. Bryce on

conscientious grounds. Under these circumstances Messrs. Rentoul and Gardiner were necessitated to install Mr. Bryce themselves, which they reported they had done in due form on August 16, 1805. The Synod sustained the report as true, and agreeable to their orders, but could not approve of it as true to Presbyterian order.

Meanwhile the General Associate Synod had discussed the protest lodged by the Presbytery of Limavady against the admission of Mr. Bryce, and their report was to hand. They found that the regular way of appointing the appellants to state their reasons, and the appointment of a Committee to draw up Answers to these Reasons, had been neglected, and so they could not enter into the discussion of the cause. But, considering the peculiar circumstances of the case, the nature of the charges, and the anti-Presbyterian manner in which Mr. Bryce had been installed, they were led to prohibit Mr. Bryce from exercising any part of the ministerial office till the whole cause was regularly discussed.

As the appellants had given in their Reasons of Protest to the Synod of Ireland, the General Synod appointed the Irish Synod to answer them, and to cite Mr. Bryce to attend the next meeting of the General Associate Synod, in August 1806. This meeting was appointed to be held at Glasgow for the convenience of the Irish brethren.

Mr. Bryce appeared duly, and was interrogated at great length on the following charges:

Art. I. That he asserted that baptism came not in the room of circumcision, and that our Catechism Divines were mistaken on this head.

Art. II. That he expressed his willingness to baptize a child to a man guilty of antenuptial fornication, without censure, and when over-ruled by the session, he rebuked him in such-like trivial manner as, "I, in the name, and by the authority of the session, rebuke you."

Art. III. That he publicly asserted that some of the Old Testament saints, individually, sustained the three-fold office of prophet, priest, and king.

Art. IV. He declared from the pulpit, and privately defended, that, as the human nature was in all men, so was the Divine nature in the Trinity.

Art. V. That persons are anointed because qualified, not that they might be qualified.

Mr. Bryce admitted Art. III, and to all the others he gave long explanatory answers.

In giving judgment the General Associate Synod first dealt with the Presbytery of Limavady and the Synod. They held that the Presbytery acted justly according to the evidence before them, but expressed their dissatisfaction with the Presbytery because they had failed to record and produce the evidence on which they had proceeded in suspending Mr. Bryce. The General Associate Synod also exculpated the Synod of Ireland for restoring Mr. Bryce on the evidence before them, but held them blameable because they had not withheld their decision until the Presbytery had brought forward their evidence.

With regard to Mr. Bryce, after a prolonged trial, he was handed over to a Committee to converse with him, and report. Their report was not wholly satisfactory, and, after further consideration it was decided to remit Article II of the five charges to the Synod of Ireland, to be tried by them according to the evidence of witnesses upon oath. A long and tedious trial ensued, into which we refrain from entering, judging it sufficient to state that Mr. Bryce was brought to acknowledge that he had acted improperly in expressing himself as he had sometimes done, and, occasionally, for the sake of argument. He was rebuked from the chair for expressing himself doubtfully on the doctrine of the Trinity, for speaking too lightly in matters of discipline, and on some other subjects of a serious nature. The Synod then removed the prohibition from ministerial duties which had been imposed upon him, and his name was added to the roll.

IX

It is pleasant to learn that, in spite of grievous distractions, the Synod found opportunity to reveal its sympathy with the widows and children of deceased brethren. The ministers, as a whole, received very meagre support, and died poor. About the beginning of the new century the Synod entered on the consideration of a scheme whereby the little pittance given to ministers' widows might be increased.

In 1803 it was agreed tentatively that "a full year's annuity of Regium Donum" should be granted to each widow on the death of her husband, "beyond what is now allowed." This last clause is significant and requires explanation. Many years prior to this date, the Antiburgers, Scots and Irish, had established a fund out of which supplies might be given to widows in indigent

circumstances. This fund was not raised by the Church as a whole, but was composed of contributions supplied by the voluntary charity of the ministers. This expression of sympathy with their poverty must have undermined the self-respect and independence of such widows as received it. As this fund was found inadequate for the purpose of providing something more than temporary relief, it was resolved in 1763 to increase its resources by an appeal to the whole Church. It was made a rule that each congregation should contribute annually a sum in accordance with the number of its communicants. This levy on the scanty funds in the hands of kirk-sessions was not so productive as the Synod had anticipated, and occasionally it had to be eked out by a grant from the Public or Incidental Fund.

When these means proved insufficient to meet the necessities of the case, the Synod made an appeal to the honour as well as to the charity of each congregation. It was laid down as a rule in 1772 that each congregation should reveal its benevolence by making some provision for the widows and children of their deceased minister. Where this rule was observed the congregation would be exempt from the requirements of the rule of 1763.

The Irish widows and orphans of deceased ministers participated in these dribblets of charity, so long as the Irish Presbyteries remained under the direct inspection of the Scottish Synod. This was altered when the Irish Presbyteries were erected in 1788 into a provincial Synod. The Widows' Fund, as far as it related to Ireland, was put under their care, and we presume that, for the next fifteen years, they dealt with this problem after the same manner as their Scottish brethren. The proposal of 1803, mentioned above, was deferred till 1804, when the Synod entrusted it to a Committee for consideration. This Committee recommended that "a year's full annuity of Regium Donum" should be granted "instead of that allowance which they now received." This "allowance," whatever its amount may have been, could hardly be called exorbitant, seeing it was to be superseded by a sum which, we know, was rather diminutive.

Better times set in when the Government generously increased the Regium Donum, coupling with it conditions which were judged to be degrading. The increase was gratifying, but the conditions made the Antiburghers say things which were hasty, rash, and indiscreet. However, their anger subsided when they saw how greatly the

beneficence of the Government would alter the aspect of their social life. The new regulations for the increase and distribution of the Regium Donum necessitated a new scheme for the Widows' Fund. The Government did not overlook this anxious aim of the ministers, but provided ways and means whereby it would receive a secure and permanent income.¹ The ministers also agreed to make contributions to increase the finances of the Fund and establish the claims of their widows and children to such annuities as it could afford to give. New regulations were drawn up and Trustees appointed in 1811. At the same time the Burgher Synod were adopting similar rules for the administration of their part of the Fund. The fact that both Funds were receiving benefit from a common source, and that a conjoint meeting was necessary in order to adjust financial matters, brought them into kindly relationship, and gave opportunity to discuss the wisdom of establishing a Fund in common.

In 1813 both Synods held their annual meetings in Cookstown. The Burghers invited the Antiburghers to meet with them and settle the business of the Widows' Fund. The invitation was accepted, and, in union, they adopted rules and regulations, which, with necessary modifications from time to time, continue to operate this thrifty and successful organization.²

X

We now enter upon a subject in which the conscientious scruples of the Antiburghers were again put to the test. The year 1809 was signalized by an increased grant of Regium Donum on conditions which gave it the semblance of a deceitful favour. Six years previously the Synod of Ulster had received a grant on the same hampering con-

¹ During the vacancy in a congregation, caused by the deposition, resignation, or death of the minister, Regium Donum was paid as usual, and a sum in proportion to the length of the vacancy was allocated to the Widows' Fund.

² In 1813, when the Widows' Fund was established the united capital of both Synods amounted to £3,000. Five years later, when both Synods united, the capital of the Fund amounted to £5,700 which was invested in the 3½ per cents. In 1840 when the Secession church united with the General Synod of Ulster, the stock amounted to £18,600. The annuity was continued at £10 up to 1829, when it was raised to £15. In 1835 it was raised to £20.

ditions, against which they vehemently protested, but in the end, found it more expedient to comply.

The conditions imposed entailed upon every minister ordained in future the duty of taking the Oath of Allegiance to His Majesty before two magistrates, and receiving a certificate of his having done so. This certificate, accompanied by a memorial, signed by the Moderator of Presbytery and praying to be put on the list of ministers for receipt of the *Regium Donum*, was to be forwarded to the Lord Lieutenant for his approval. These political devices were designed to detach the Presbyterians from a disaffected party still lingering in the North, and attach them to the cause of the Government. As these conditions did not infringe on the doctrines of the church, while inconvenient, they might have been tolerated, but they were accompanied by a classification of congregations which cut across the Presbyterian principle of the parity of ministers.

This classification segregated the congregations of the Synod of Ulster into three divisions,¹ according to their size, and the amount of *Regium Donum* paid to each was regulated by this rule. This invasion of Presbyterian principles excited controversies and discussions which ended in an appeal to Government to modify this clause and equalize the *Regium Donum*, but Government remained inexorable, and the ministers were forced grudgingly to acquiesce.

On this occasion the Seceders, both Burghers and Anti-burghers were relentless in their condemnation of the ministers of the Synod of Ulster for accepting the *Regium Donum* on the specified conditions. They denounced their action in the strongest terms, and invaded such congregations as revealed opposition to their ministers for receiving the qualified support. They pointed out the venality and apostasy of the proceeding. It was "selling the Gospel for money," "taking the crown off the head of Christ," while they dubbed the ministers as "Government hirelings," and "wolves in sheep's clothing." In this manner the people, in many places, were inflamed against their ministers and, resigning from their congregations, went over to the Seceders as bearers of a bluer banner and preachers of a purer Gospel. At this period there was a remarkable increase in the Secession cause.

¹ According to this classification congregations of the first class received £100 per annum, the second class £75, and the third class £50.

In pursuing this vituperative course the Seceders were forging fetters for themselves. Shortly after the increased Donum had been given to the Synod of Ulster, the Burghers secretly approached the Government and solicited a similar favour. The reply was encouraging, and a Committee of five ministers¹ took in hand to continue negotiations. These secret transactions oozed out in 1807, when this Committee received regular Synodical sanction, with a particular instruction, that "no concurrence shall be, by them, or any of them, directly or tacitly given, that any system of classification shall take place, or any restriction to hinder this Synod from making such distribution as they shall think meet, of all money obtained in consequence of this application for Royal Bounty."

Up to this point it would appear that the Antiburghers were oblivious of the negotiations with Government which were being carried on, though it is significant that Mr. Arrot requested that both Synods should meet privately to consider "some affairs" that were of mutual interest. This meeting took place in the New Meeting-house at Cookstown in July 1808. On one of the Antiburghers requesting to know the object of the meeting one Burgher spoke of coalescence, another of the proposed Widows' Fund, while a third remarked that they could not enter upon the latter undertaking until they knew where they stood with regard to the Bounty, as, without it, a fund of this kind could not be established.

Mr. Bridge then reported on the result of a mission, which he and Mr. Pollock had undertaken in order to interview the Government on the subject of an increased Regium Donum. He intimated that an increase had been promised, but that he was not authorized officially to mention the terms upon which it would be granted.

It appears that the negotiations were carried on through Sir Arthur Wellesley, afterwards Duke of Wellington, who was Chief Secretary at this period. Sir Arthur was at first inclined to refuse the grant, saying that an increase "would only make additional Seceders," but, on second thoughts, he repented, and even advocated the increase, because that which was given to the General Synod of Ulster had "attached to the cause of Government the Presbyterians of the North of Ireland, who had been the most disloyal of the King's subjects."

¹ This Committee included the Revs. Henry, Reid, Edgar, Bridge, and Pollock.

When this favourable turn of Sir Arthur's mind became public, the excitement became intense. All were wondering whether the acceptable increase would be clogged with hateful conditions. The Burgher Synod met in July 1809 in an atmosphere of expectation and dubiety. The Committee had no sooner given a report of their negotiations with the Government than it became apparent that a majority of them had yielded to the principle of an increase upon conditions. The enraged Synod disapproved of their conduct, dissolved the Committee, and appointed a new one. The Revs. John Reid and John Pollock, members of the former Committee, were reappointed, probably because they had stoutly refused to receive an increase hampered with conditions. Mr. William McAuley, agent of the Regium Donum, was also included, and all were emphatically admonished not to admit a conditional increase.

In the meantime enough had been revealed to excite vehement protests and resolutions. The Antiburgher Synod which met in the same month, unanimously pledged themselves against receiving an increase upon conditions. Their exuberant protestations were perhaps encouraged by a hint given that, if the Government arrangements were found to be attended by any remarkable inconvenience, they would be subject to future alterations. At this meeting the Rev. William Holmes made a speech against accepting the proposed increase on conditions and ended it with a dramatic gesture. Placing his hand on his heart, he exclaimed, "Let us cast from us the accursed thing and keep our conscience clean." The Synod unanimously refused to accept augmentation on the terms proposed, and appointed a Committee to communicate with the Burgher brethren and treat with them on this subject.

As the matter was not officially before the Synod, a *pro re nata* meeting was held at Ahoghill to consider an authoritative document, communicated by Mr. William McAuley, agent for the Regium Donum. This document set forth the terms on which the Regium Donum would be granted, and also contained a classified list of congregations, as settled by Sir Arthur Wellesley and Lord Liverpool with the Commissioners. From this it was found that the ministers of both Synods of Seceders were now distributed into three classes,¹ in which they detected several instances

¹ First class, thirty-one congregations at £70 per annum, thirty congregations of the second class at £50, and thirty of the third class at £40.

of the greatest partiality in favour of the Burgher party. The Synod discovered that one of their ministers, the Rev. Joseph Kelso, had been omitted, while a Burgher minister, the Rev. John Marr, who had also been omitted, was provided for out of the surplus. It was also noticed that two shares of seventy pounds each had been granted to the Burgher congregation in Dublin, one to the minister, the Rev. John Pollock, and another to Mass Lane congregation as if it were a vacancy. The letter also intimated that Government understood that the conditions had been acquiesced in by the Synods during their continued applications for an augmentation of the Regium Donum.

On hearing this "the minds of the members were filled with disagreeable sensations at finding themselves represented as agreeing to terms, concerning which they had never been consulted, and in which they had never acquiesced." They made denunciatory speeches against the terms on which the augmentation could be obtained, and one of the speakers, the Rev. Alexander Donnan, characterized the whole transaction as an insult to the Secession Church, and declared that if they received the Regium Donum on the terms offered, posterity would "curse their bones in the grave." The Synod unanimously and indignantly rejected the Regium Donum on such terms.

It is noticeable that this Synod was composed of nine ministers and two ruling elders, eleven in all out of a possible forty-eight. That some of the absent ministers had already drawn the Regium Donum in its classified form is confirmed by a letter from the Rev. John Nicholson stating that to their "eternal disgrace, the very men, who, in Belfast spoke against receiving the Bounty, were now enjoying it." Mr. Nicholson himself was soon among this number.

Before the Synod met in 1810, all but five or six had drawn the money. These ultimately yielded—with the exception of the Rev. James Bryce—knowing that the great majority had already taken the Bounty, in violation of their solemn pledges as individuals, and two solemn decisions of the Synod. Bryce was resolute and urged against acceptance, though he knew that he had not the slightest hope of success. He countered every point that was made against him, and finally appealed to the General Associate Synod to which the Irish Synod was subordinate. In his "Reasons of Protest and Appeal" he manifests the further light which he had received, and declares himself an enemy "to Regium Donum in any form." When charged

with inconsistency, seeing he had taken the old Bounty, and was now pledging himself against all Bounty, even without terms, he replied by frankly confessing that formerly he had seen no harm in an unconditional Bounty, "but," he added, "this adulterous transaction with the Government opened my eyes to the evils and dangers of a Bounty, even without terms."

The Appeal to the Scottish Synod was unsuccessful. That body temporized, as they were anxious to retrain their hold upon the Irish colony. Though they had previously recorded their disapproval of the new terms of the Regium Donum, and still adhered to that view, they refused any redress to the laity aggrieved by the conduct of their ministers, and represented by a most respectable deputation who accompanied Mr. Bryce.

At the General Associate Synod, there was a petition from the Presbytery of Belfast requesting advice on account of certain proceedings in the case of Mr. Carmichael of Ahoghill. His stipend was forty pounds a year, and yet his congregation requested him to refuse the Regium Donum. He agreed to do so if the congregation would raise his stipend to sixty pounds, which they refused to do. He accepted the Regium Donum, and so created an indignant party who raised considerable discontent in the district. A similar case occurred at Lylehill and resulted in the usual dissatisfaction and division. There were petitions and memorials from several other districts expressing disapproval of their ministers for their venality.

Mr. Bryce visited those parishes where disaffection revealed itself, and, by strongly-worded speeches and sermons encouraged the people in their dissension. The Synod requested him to refrain from this unbrotherly action, and warned him that if he persisted in these disorderly practices they would inflict censure upon him in due form. Mr. Bryce continued intractable, and at length the matter reached the General Associate Synod, who required him to acknowledge his irregular conduct, express his sorrow for it, and promise to abstain from all such practices in future. Mr. Bryce refused to acquiesce in this decision, and the Synod were obliged to suspend him till the following meeting. He persevered, however, in his contumacy, and neither the Irish nor the General Synod were countenanced by him again.

In the *Evangelical Witness*, June 1, 1864, there appeared an article which discussed the conditional Regium Donum

and the acute controversy regarding it which Mr. Bryce and others maintained with indomitable energy. In this article the writer explains the precise position with extraordinary lucidity and charm. In dealing with the oath he writes:

"To require an oath of allegiance was, in the circumstances of the time, a precaution of prudence and expediency. Such an evidence of loyalty was the very smallest guarantee that Government could ask that they had not a rebel in their pay—and, if the minister was not a rebel, as he was not and never intended to be—why not satisfy the rulers by doing that which is required. . . ."

"As to the memorial to the Lord Lieutenant, it seemed a small matter to ask, when forty, fifty, or seventy pounds, might be had for the asking. Many of them (the ministers) had asked, and asked, and asked again, from their congregations the pittance of twenty or thirty pounds promised them on their ordination day, and never could get it at all. The deaf adder was not more immovable to the voice of the charmer than were those crowded pews to the call of the pulpit, when the pulpit spoke of money. To hold that wages solemnly promised, and honestly earned, ought to be paid, was to give offence, and only proved that he who talked thus was a mere hireling—a degenerate successor of the men, who, clad in 'sheepskins and goatskins,' 'wandered in deserts, and in mountains, and in dens and caves of the earth.' . . ."

"To depend for endowment on the approval of the Lord Lieutenant was a little humiliating, but the Lord Lieutenant was always a nobleman, and often a gentleman, and to depend on him, after all, was not so bad as to depend on persons of no great breadth of mind, who, if crossed by their minister in any of their whims, had a very effectual way of making his reverence repent it."

With regard to classification of congregations, the writer states, that, "to some it seemed natural enough that Government should decline to pay as much for the religious instruction of fifty families as for that of three hundred."

Speaking of the people, he says:

"Most of them were grateful to the State for aiding them in supporting their ministers, and those of them that were not, thought that sacrifices ought to be made by the clergy, and that the people had nothing to do but look on with admiration. A hearer could easily persuade himself that it was a Christian duty in his minister to reject

seventy pounds a year offered him by Government, but all the eloquence of Cicero could not prevail upon him to raise his stipend from five shillings to twenty-five, in order to aid in making up the loss. Martyrdom was a crown fit only for the minister—Elder Bob would like to see his pastor crowned, but he was too humble by far to covet the honour for himself."

Coming to Mr. Bryce the writer states that,

"At his coming to Ireland he took the Bounty; then he took exception to the actual conditions on which it was given; next, he objected to conditions of any kind; and, lastly, before the Scottish Antiburgher Synod in 1811, he declared himself 'an enemy to Regium Donum in every shape and form.' He now found himself alone. He was cut off by his Irish brethren; he was suspended by the Scottish Synod and he disregarded their suspension. He found no minister to agree with him in his ecclesiastical opinions and conduct, but he found knots of laymen, in some half-dozen places, who did. These he organized into congregations, and, when he caught a probationer, he ordained him in one of his little charges, and later, constituted them 'The Associate Presbytery.' He was a man without guile, full of reading and information, willing to communicate knowledge, nay, delighted to expatiate on his favourite themes, and, a man, whom, I believe, the world could not bribe to do what he regarded as unprincipled or wrong. Along with this, he was a little eccentric in his sentiments, scorning to let his thoughts run in the common groove, and, by no means studious to hide his peculiarities of opinion. He was at home in the pulpit, to which he brought the results of a wide range of thought and experience; and the interest he could fling round a passage of Scripture, in that quaint, familiar, conversational style of his, was truly wonderful. He was so brimful of matter that the day seemed far too short for him to tell all he had to say, and he closed the services of the Sabbath as one who regretted that sun and moon would not do for him what they did for Joshua—stand still till he had finished his work."

The sympathies of small bodies of people here and there went out to this modern Athanasius whom neither Presbytery nor Synod could placate. There is always a fraction of

the populace ready to follow a strong personality, "a bonnie fighter," and encourage him with a superficial interest in the cause which he espouses. In time, seven little societies found their way into Mr. Bryce's communion, and, though widely scattered, he managed to preach frequently in each. He also kept a school for the young, and, assuming the office of professor, trained several young men for the ministry of his church. The first of these whom he judged qualified he ordained himself. To the Synod he maintained a permanent and irreconcilable hostility, and carried on his opposing enterprise, with unflagging exertion, for several years, unaided. The energy and versatility he displayed in carrying on his several undertakings were truly astonishing.

XI

We come now to the aftermath of the classification scheme. When the Synod had issued its unavailing protests to Government, and its appeals to the General Associate Synod and when the irreconcilables had deserted, they engaged in an attempt to redeem the principle of the parity of ministers by adopting an equalization scheme. They had been advised by the General Associate Synod to devise a method by which they could be treated as a distinct body, and have their moiety of the general grant put into a separate fund, and distributed by a rule more agreeable to Presbyterian principles. To carry this into effect the Synod required the collaboration of the Burgher Synod as the *Regium Donum* was a matter of mutual interest. Both Synods met designedly at Cookstown in July 1810, and adopted the idea of equalization, with a minimum of dissent. At the following Burgher Synod, 1811, which again met in Cookstown, a deed was drawn up, by which they bound themselves "to receive as full payment for our respective sums the equal proportion that shall fall to our share of the aggregate sum received." An amendment was proposed that subscription to this deed should be voluntary, but it was lost. It was agreed to, however, that "Equalization" should not be made a term of communion, which would appear to amount to much the same thing. The deed was not passed without dissent, as six of the oldest and most influential members protested against it.

While the Burgher Synod were sitting in Cookstown the Antiburgers were sitting in Belfast, and the former were expecting a deputation from the latter to take part in

the business about equalization. Unhappily the Antiburgher Synod "found that there was not a sufficiency in the Synod's Fund to bear expenses, and no one was found willing to undertake the journey at his own cost."

In 1812, both Synods discovered that some members in each had not observed the rule of equalization. There was nothing for it now but to approach the fountain-head and petition Government to do what they themselves were unable to effect. A joint Committee was appointed to draw up and present a petition to Government desiring them to equalize the distribution. An answer from Sir Robert Peel was presented to the Synods in 1813, stating that the Lord Lieutenant declined to recommend Parliament to equalize the distribution of the grant.

From all that has been stated on this subject it will be noticed that the Antiburghers were not so tenacious of their principles as they were boastful of them. Though as stern in their sentiments as the Covenanters, they were remiss in practising them. The spirit was willing, but the flesh was weak. Their fears also were not justified, as they believed that the Regium Donum would establish a connection between their church and the State which would be inconsistent with their Testimony. But Government made no claims upon them, and in no way interfered with their doctrine, worship, discipline, or government. They took the oath, produced the necessary certificate and memorial, and Government paid accordingly. This went on smoothly for almost thirty years, until, in 1838, Government at length agreed to equalize the Bounty and give every minister in connection with the Synod of Ulster and the Secession Synod, seventy-five pounds per annum, Irish currency. Both bodies were wise to cease protesting against a classified Regium Donum, and had the good sense not to go the length of refusing it. In the long run it turned out to be a blessing in disguise.

XII

To return to our history, though the time of the Synod was largely spent on the difficulties which arose out of the conditional Regium Donum, at the same time a number of important matters were decided, which it is necessary to record. In 1808 the work of the Synod was greatly hampered by a paucity of probationers, as there were ten vacant congregations and only five preachers available for supply.

At the following Synod measures were adopted to remedy this deficiency, as the members found encouragement in the prospect of an Institution for Education, soon to be founded in Belfast. From 1808 the Joint Boards of this Institution had communicated with the annual meetings of this and other Synods, reporting the progress that had been made, and soliciting their support.

In 1809, the Synod, anticipating that the Institution would provide a secular education for their students, considered the advisability of appointing a Professor of Theology of their own, and at the same time began a bursary fund for a young man of talents, to enable him to enter the ministry. The former project was deferred, and not resumed till 1813, when the Synod received a communication from the Governors of the Belfast Academical Institution indicating the curriculum which their students could pursue. As this proved satisfactory the Synod decided that "it was necessary to appoint a Divinity Professor," and instructed their clerk to intimate this to the General Associate Synod, and "request their concurrence, if they think it proper."

A further communication from the Governors of the Academical Institution in 1814, set forth more fully the proficiency connoted by their General Certificate, and, as this proved satisfactory, the Synod decided to accept it from their students. In 1815 arrangements were made for carrying the appointment of a Professor of Theology into effect, and the following Synod received five¹ nominations for this office.

XIII

By this time the Synod were so engrossed with the subject of coalescence that the election of a Professor was postponed for another year. A conjoint Committee was appointed to draw up an Overture and Testimony which would prove a suitable bond of union between the two Synods. When this Committee reported its decisions to the two Synods in 1817, designedly sitting in Cookstown, after an exchange of deputations, coalescence was unanimously decided upon. Under these circumstances a Professor of Theology was superfluous, as the Burghers had founded a Divinity chair many years previously.

¹ Wm. Cairns, M.A., LL.D., Professor of Logic; Revs. David Maxwell, M.A., Alexander Clarke, Samuel Craig, and John Kerr.

During a period beginning with 1810 the declining interest of the members in the meetings of the Synod is remarkable. No cause for this is indicated, but the fact created apprehension. On more than one occasion the clerk added a note to the list of members present, "being a quorum, and no more." A plan for enforcing attendance was mooted in 1813, but it was not till 1817 that Synod decided to visit one absence with a rebuke, and two consecutive absences with suspension for two Sabbaths.

The meeting of the Synod in 1812 was characterized by the admission of three¹ ministers who had formerly been members of the Burgher Synod, and one of whom brought over his congregation with him. It was at this Synod also that the claims of the Hibernian Bible Society were introduced by a letter from the Rev. Samuel Hanna, as vice-president of the Belfast branch. The Synod warmly commended the objects of this praise-worthy organization to the sympathy of its members.

XIV

As already stated both Synods unanimously agreed in 1817 to unite, "making the Original Secession Testimony, or Status ante litem, the basis of Union, and leaving it to the wisdom of the Synods how to manage the carrying down the Testimony to the present day." With this agreed upon, the next meeting of Synod was appointed to be held at Cookstown, in order to facilitate the business of the Union.

On July 7, 1818, both Synods met in Cookstown, the Burghers in their own meeting-house, and the Antiburghers in that of the Synod of Ulster, kindly lent for the occasion. On the evening of the first day the Antiburghers were brought to the edge of controversy by an overture, which they wisely parried and rejected. It was asked, "Is it proper for a minister of our communion to preach under the inspection of the Hibernian Evangelical Society?" This was probably aimed at the Rev. David Stuart of Dublin, an ardent advocate of union, but who had associated with the organization named, and subsequently became its Professor of Theology. The Synod, however, remembering the wearying debates on a similar subject, twenty years before, were in no mood for controversy, so they refused to subject

¹ Revs. David Maxwell, M.A., James Wilson, and Joseph Crawford of Cremore.

themselves again to a disconcerting disputation. Instead, they proceeded, as soon as possible, to discuss the articles of union recommended by the conjoint Committee for adoption. When these were approved a deputation was sent to the Burgher Synod for instructions. The latter intimated that they, too, had agreed on the articles of union, and would wait, in a body, on the Antiburghers at eight o'clock that evening, and "carry the union into effect forthwith." When this was announced in the Antiburgher Synod, four members¹ protested.

The Burghers attended at Mr. Davidson's meeting-house, where the Antiburghers were assembled. The Antiburgher Synod was thereupon dissolved by the Rev. John Wright, Moderator; and the Rev. James Rentoul and the Rev. David Stuart were appointed to inform the General Associate Synod in Scotland of what had taken place. The Union was then declared, and the Rev. James Rentoul and the Rev. Adam Boyle, the oldest members of the respective Synods, prayed for light and direction in all the subsequent work of the United Synod.

The Rev. James Rentoul was chosen first Moderator, and constituted the Synod with prayer under the designation of "The Presbyterian Synod of Ireland distinguished by the name Seceders." The Rev. Samuel Edgar, clerk of the Burgher Synod, was chosen clerk of the new Secession Synod, while Mr. Thomas Whinnery, Postmaster of Belfast, who had been clerk of the Antiburgher Synod since the death of the Rev. John Nicholson, kindly resigned his office. Mr. Whinnery received a vote of thanks for his attention to the interests of his Synod, and for his exertions in promoting the Union.

¹ These were the Revs. Thomas Carmichael, William Wilson, James Crawford, and William Munnis.

THE BURGHERS

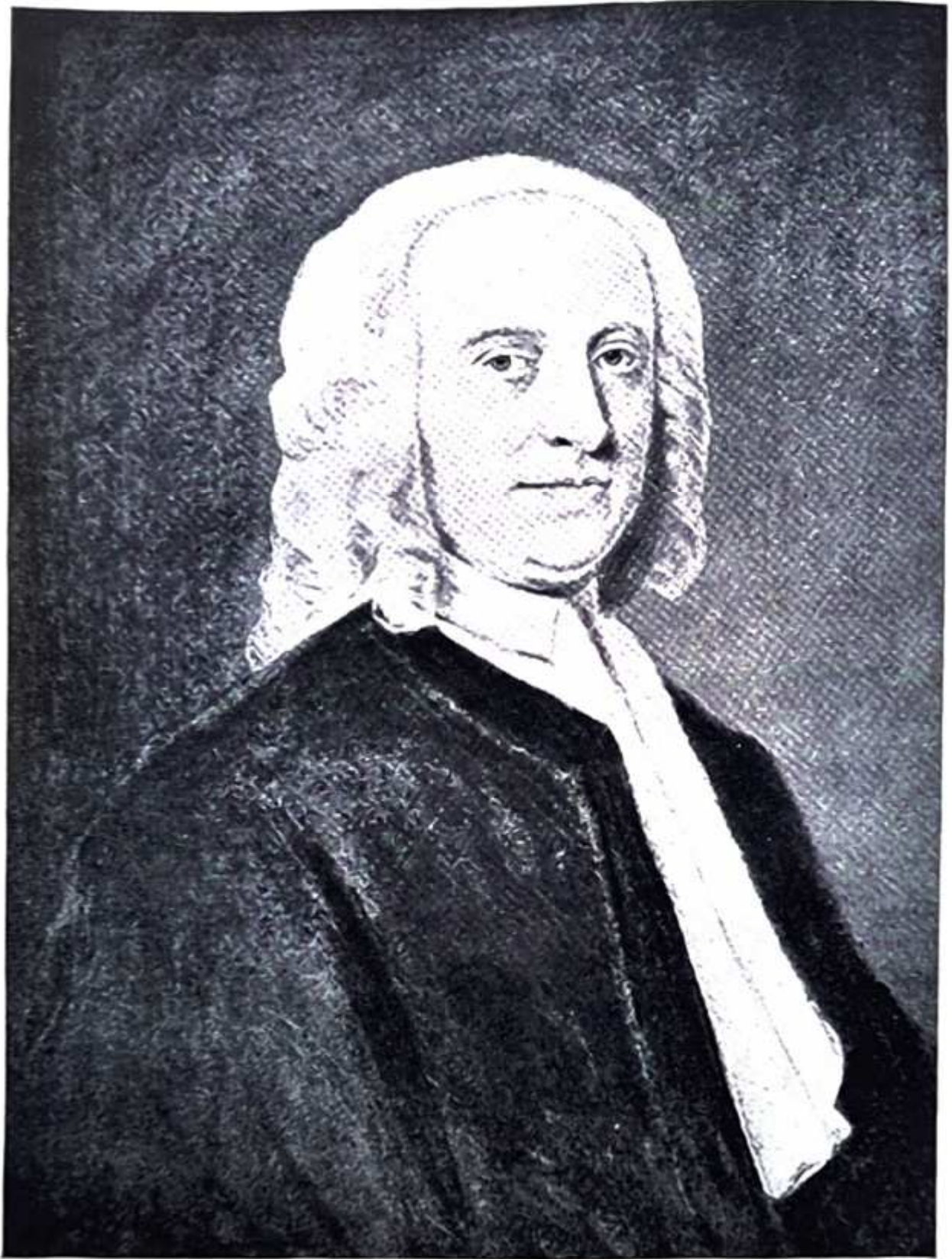
PART I

I

OF the two Synods into which the Seceders were divided at "The Breach," the Burghers possessed the milder and saner characteristics. Among these qualities may be numbered a spirit of toleration, which was by no means broad in its sweep, but wide enough to exempt them from many of the difficulties which beset those who maintained discipline with an inflexible, and even aggressive zeal. It was the assertion of this principle in the face of men who magnified a little point into a question of vital importance, that was the last straw in the prolonged controversy over the Burgess-oath. Hereafter an impassible gulf was fixed between the two parties across which they frowned at each other for two generations. Nor did this deep-rooted antagonism show any tendency to subside until the older ministers had passed away, and the cause of their inveterate animosity had receded far into the past.

At "The Breach" the Antiburghers claimed to be the Associate Synod, on principles which were satisfying to themselves. This section of the Seceders included the younger ministers for the most part, imbued, as they were, with Covenanting principles, and inclined to be headstrong and irreconcilable. It also included the majority of the lay members of the Church, for those were the days when extremists were beloved, and when moderation and toleration were looked upon as the negation of earnestness. For a time the Antiburghers outdistanced "the separating brethren" (as they called their rivals) in matters of Church extension and the erection of new congregations. As most of the probationers adhered to this section of the Church, the Burghers found the greatest difficulty in responding to the applications made to them for "supply of sermon."

In Ireland the Burgher ministers were more acceptable than their opponents. They brought with them a great deal



JAMES FISHER, M.A.
(1697–1775.)

of the sanity and urbanity of their leader, Ebenezer Erskine, and were not so eager to enforce the observance of rules which were primarily laid down for Scotsmen. There was a vein of tenderness in their character which was wanting in the unrelenting Antiburghers, and they retained a modicum of that liberty of conscience which characterized the Revolution Church. They did not brace themselves up to maintain scruples which the rising generation would outgrow, but instead, there was a slackening in them of the covenanting requirements which the Antiburghers struggled to maintain. The latter were covenanted overmuch, a principle which drew them backward rather than forward. In mind and heart they belonged to the days of the Second Reformation, and spent themselves reverently in maintaining the established ways and familiar customs of that time. They had no propensity for progress, and concessions were wrested from them by circumstances, not willingly, and of a ready mind.

On the other hand the Burghers had a conception of humanity which enabled them to build up a Church in which there were the evidences of grace and graciousness. Taking them as a whole they were men with hearts indulgent towards non-essentials, but at the same time intolerant of the slightest departure from the Confession of Faith. It would seem as if faith came to them as naturally as appetite, and that all it comprehended was embodied in the standards of the Church.

In the exercise of discipline the Antiburghers were exacting and imperious. They disciplined any of their hearers who might pay an occasional visit to a church of another denomination. A marriage celebrated by the minister of another sect was pronounced irregular and subjected the offenders to an ecclesiastical penalty. Persons whose stipend was in arrears for six months were excluded from sealing ordinances. Acting on a law enacted prior to "The Breach" they refused to give votes to women in full communion with the Church. The right of election and call was vested in men only, but papers of adherence might be signed by non-communicants and by women. The Burghers shook themselves free from the grip of such technicalities, and resorted to the native justice of the case. They allowed women to vote.

II

The educational attainments of the Antiburghers, which were not very high, account largely for their inefficiency in increasing their Church and also their congregations. They adopted a scheme for imparting instruction which was inadequate, and a course of study which was pretentious rather than edifying. As many of the professors in the Scottish Universities were considered to hold heretical opinions, the Seceders decided not to expose their students to the danger of having their opinions corrupted by heterodox teachers, and their morals tainted by the gaieties of city life. To secure these ends they appointed a Professor of Divinity to interpret the Confession of Faith in its most rigid sense, and a teacher of philosophy to prepare the minds of the students for the reception of the comprehensive doctrines which were to be propounded. While the students were not debarred from attending at the Universities, they were warmly recommended to make use of the means adopted for the development of their intellects, and very few sought information elsewhere.

The Professor of Divinity was always a minister in charge of a congregation, whose parochial duties might have been deemed sufficient to occupy all his thoughts, energies, and time. The teacher of philosophy was a probationer with a watchful eye on vacant congregations. Philosophy, as understood by the Antiburghers, included a medley of subjects, which it was impossible for one man, no matter how versatile, to teach efficiently. The work was rendered more futile by the brevity of the session, which was only of three months' duration. By these dubious means students gained a little knowledge, mainly theological, and tending to foster the narrowest type of dogmatism. The Antiburghers had little zest for culture, and even went so far as to enact a repressive law forbidding fine words, delicate sentiments, or flights of thought. With a fair knowledge of the Bible and the Confession of Faith, they reiterated principles which the people had grown weary of hearing. To the rising generation, under the revolutionizing influences of the last quarter of the eighteenth century, they were unattractive. The majority of their congregations were minimum ones, and, in 1809, when the classified *Regium Donum* was granted, only four were in the first class.

Fortunately for the Burghers "The Breach" deprived them of these exponents of Divinity and Philosophy, and, at the same time, of the narrow sectarianism which they inculcated. Both teachers adhered to the Antiburghers, to the temporary confusion of the Burgher brethren. The difficulty was surmounted by allowing the students to attend the Universities, except those of Divinity, who were placed under the charge of the Rev. Ebenezer Erskine at Stirling. From this time onwards the great majority of the students received their secular education at the University of Glasgow, and many of them became graduates of that venerable institution. The Divinity class was fortunately conducted by men of ability, one of whom, the Rev. John Brown, of Haddington, achieved not only a reputation for himself, but also for the denomination to which he belonged. Under this system of education young men began their ministry with a broad outlook upon life, and well qualified to work effectively for the religious and moral development of the people under their care. In the matter of education they could stand in the same rank as the ministers of the Synod of Ulster, and, while they abated nothing in their aggression against doctrinal errors, their earnest manner and dignified language commended the purer gospel which they preached.

It is not surprising, therefore, that among the Antiburghers there is no name truly eminent save that of the Rev. Isaac Patton as a pioneer, and that of the Rev. James Bryce as an educationalist and a combative ecclesiastic. Among the Burghers there were many men of good scholarship who took part in the theological, social and political questions of their times.¹ With the beginning of the nineteenth century the old strait-laced ideas of the Antiburghers began to crumble, and a way appeared whereby union with the Burghers might be effected. While this was desirable it was a lingering process, for the Antiburghers found nothing so hard to forgive and forget as the Burgess-oath.

III

The departure of the Antiburghers from the Associate Synod, in July 1747, filled the remanent members with dismay. During two years, in which the Synod was convened

¹ e.g. the Revs. Thomas Clark, John Rogers, M.A., Samuel Edgar, M.A., D.D., Samuel O. Edgar, D.D., Thomas Millar, M.A., and David McKee.

seven times, the contending parties had engaged in bitter controversy about the Burgess-oath, each meeting tending more and more towards alienation. The issue of the prolonged strife was by no means unexpected, as both sides were actuated by an unyielding spirit which became intensified with each debate. But now the crisis, which each party dreaded, had come, and a breach was made in the Associate body which it took seventy years to heal.

The remanent members, though sorely distressed by what had happened, resolved to maintain the privileges and jurisdiction of the Associate Synod, as they felt that a schism had been created which no remedial measures could annul. The Moderator, the Rev. William Mair, pleaded indisposition and retired. His place was supplied by the Rev. Ebenezer Erskine who presided over a meeting in which the members felt that they were impelled by circumstances to establish a separate brotherhood. It was agreed that a meeting should be held on the following morning for prayer and humiliation, which was done accordingly. On the succeeding day a petition from the congregation of Moira requesting a moderation, and one from Killaney to the same effect, issued in an order, that a letter should be sent to the Seceders in Ireland, giving them "an account of the awful breach and division which had taken place among the members of this Synod."

IV

Shortly after "The Breach" the Rev. James Fisher, one of the four brethren who founded the Secession Church, repaired to Ireland. It is not very clear whether he went thither on an invitation received from the Rev. James Allen of Dromore, but it is certain that he was "kindly entertained" by this gentleman and his family.¹ Mr. Fisher needed greatly a change of scene after the prolonged and tumultuous controversy in which he had been a prominent disputant. It is also probable that he desired to impart to the Seceders in Ireland what he considered a just account

¹ "As I am informed, about the year 1746, the Rev. Mr. King of Dromara, and the Rev. Mr. Allen of Dromore, Gospel ministers of pious memory, wrote to the Seceding, or Associate Presbytery, to send over to Ireland some of their preachers, to assist in combating what were termed *new light* or heterodox doctrines, which were then making some progress; and, accordingly, a few preachers came over, and Mr. Swanston, a famous leader at their head." cf. *Physicians languishing under Disease*, by the Rev. Thomas L. Birch, 1796.

of the late transactions in the Associate Synod, with a view to retain them in connection with the Burghers.

The Rev. John King of Dromara, a decided evangelical like his neighbour, Mr. Allen, also gave a welcome, limited in enthusiasm, to Mr. Fisher and his friends. In a few devious sentences he explains its extent: "I could look upon it as no bad thing in the Seceders, their being much concerned about us, nor did I like very ill their first concerning themselves in our affairs; I must own I took it to have a promising aspect." It is only fair to state that these words were written after the friendly intercourse between Mr. King and Mr. Fisher had been interrupted.

Mr. Fisher came to Ireland with a great reputation as an author, controversialist, and preacher, and, when to these qualities is added a powerful personality, we are ready to hear that he attracted crowded audiences. Messrs. King and Allen were gratified when he invaded the bounds of the congregations of the moderate brethren, which he did at Ballynahinch, Ballooly, and other places. He also visited those places where the labours of Mr. John Swanston and others had already laid the foundations of Secession congregations.

It was chiefly through the exertions of Allen and King that the evangelical ministers in the Presbytery of Armagh were segregated from that body to form the new Presbytery of Dromore. In conference with these two ministers Mr. Fisher learned that they and others greatly deplored the fact that many of the ministers of the Synod of Ulster were imbued with false doctrine, and that it was spreading among the people. They charged the Synod with allowing lax treatment of its law regarding subscription of the Confession of Faith, and with being remiss in not adopting means to check the spreading of error.

Mr. Fisher was led by their conversation to hope that a secession similar to that which had taken place in Scotland might be repeated here, and that a church might be set up which would concur with the Testimony of the Secession Church. It was agreed that, when the Synod of Ulster met in June, Mr. King would make a representation on the subject of doctrinal errors and laxity of discipline, which, it was judged, the Synod, as now constituted, would receive with coldness and inaction. In case Mr. King's representation should meet with such a reception, Mr. Fisher advised him to be ready with a protest, and follow the same course as his brethren and he had pursued, fourteen years before,

with regard to the General Assembly of the Church of Scotland.

The whole proceedings with regard to this business, the errors to be exposed, the results achieved, and the impatience of Mr. Fisher with the issue, are all incorporated in a letter,¹ written in a common-place style and with little regard for punctuation, which Mr. Fisher addressed to Mr. King. This letter is dated Glasgow, 18th January 1748, and from it we give the following extract:

“ Mr. Allen and you made me believe that you were to lay a representation of grievances before the General Synod, and, among other things, it was to be craved that a warning should be emitted against Mr. Taylor’s book,² and that notice should be taken of those ministers who subscribed for the same, or at least of those who cannot but be reputed to have propagated such an erroneous book as Mr. H[enry] J[ackson], who subscribed for thirty-two copies. If redress in these matters were refused you were to make a stand for truth. I wrote a long letter to Mr. Allen to be communicated to you, wherein I moved that you might draw up a faithful representation of grievances—such as that several sitting members of Synod have not subscribed the Confession of Faith—that there are many gross errors presently abounding, such as the denying the imputation of Adam’s first sin to his posterity—the original corruption and depravation of our nature, the impulation of Christ’s righteousness, etc.—that Taylor’s book against original sin, sapping the foundation of the whole doctrine of Christianity, is propagated in this kingdom, and that some members of Synod have encouraged the reprinting and propagating of the same; and craving that the Synod would condemn the above errors, and assert the opposite truths, and emit a warning against Taylor’s book, and censure such as have propagated the same; and likewise craving, that, in order to the preservation of the purity of doctrine contained in the Westminster Confession of Faith, the formula of subscribing the same be amended, and that therein it be expressly declared that I do not subscribe the said Confession merely as a bond of peace, but as the confession of my faith—or any other words to the above purpose,

¹ *Life of the Rev. James Fisher*, p. 118 et seq.

² Dr. John Taylor of Norwich on *Original Sin*.

answering the end of preventing a mock subscription of the Confession; and if this representation and petition was either refused or delayed, I advised that you should have a protestation in readiness, wherein, after an adherence to the above representation, you should declare your secession from the said General Synod as no lawful or rightly constituted court of Christ, in regard that they refuse to assert the truths of Christ, and preserve and maintain the purity of doctrine in opposition to the errors raging at this day; and that it shall be lawful and warrantable for you to constitute yourselves into a Presbytery, without any subordination to the same Synod, in order to prosecute the ends of testimony for the purity of the doctrine, worship, discipline, and government maintained in the Church of Scotland, and solemnly engaged to by the three kingdoms. . . .

Instead, however, of falling in with what I advised, which at that time I hoped you would have done, you have huddled all up in what you call 'A Serious Warning from the General Synod of Ulster,' which is indeed a strange piece, and deserves to be exposed as a gravestone upon truth. It is not so much as supposed [in it] that there is an erroneous member in your whole Synod. The painful task of libelling is put upon the people, although you cannot but know how that will issue. The keenest edge of your warning is against the Seceders, at whom you seem to be more offended by far than with those of the New Light way; with whom you seem plainly to have put it up by adopting the principle, 'That our sincere obedience to the moral law qualifies us for communion with God here, and eternal life hereafter.' I appeal to yourself if this is not the same upon the matter with what Mr. Colville asserts in that *scandalous sermon*—I can call it no better—which he preached on occasion of the death of Mr. Nevin, p. 21. The above assertion overturns the doctrine of original sin, the satisfaction of Christ and His imputed righteousness, which you mention in your Warning. In my view, nothing can qualify for communion with God here and eternal life hereafter but vital union with the Lord Jesus Christ by faith; and it is plain from Scripture, and from our Confession, that that obedience which is not of faith can never be acceptable to God, and consequently can never qualify for communion with him here nor eternal life hereafter. Heb. xi. 6; Conf. vi. 2, 3, 7. Though I had not, therefore, freedom when I was

in Ireland to preach in your congregation, nor in Mr. H——'s, because I then thought ingenuously that you were coming forward to give a testimony for truth at the ensuing Synod, yet now that I see you have upon the matter consented that all testimony for the truth be buried, and that you are most keenly enraged against those who desire to display a banner for the truth, were I in Ireland again I would have all freedom to preach in your congregations, if the people invited me. I am sorry that I have this to say, that those whom I looked upon to be the defenders of truth have been the betrayers of it. Dear Sir, your Serious Warning is but a mere sham and blind, and, I believe, will impose on but few of the intelligent. I could earnestly wish that you and Mr. Allen would bethink yourselves, and heartily espouse the Lord's cause, for the vindication and defence of buried truth, which I am sure you can never do in conjunction with the General Synod, as matters are presently constituted. I offer my kind service to Mr. Allen and his family, where I was so kindly entertained."

V

What actually happened in the Synod of Ulster in 1747, when redress of certain errors in doctrine and of laxity of discipline was sought, is recorded in the minutes of that body. Instead of being on the eve of a conflict as the petitioners anticipated they would be, their request was immediately followed by a conciliatory measure, the spirit of which seems to have been most congenial to them. Supplications were read from the sessions of Magherally, Dromore, Dromara, and Ballyroney, "complaining of sundry errors and corruptions creeping in upon the church, and praying that they may be redressed, and, for the future, prevented." Several of these "errors and corruptions" were clearly defined, presumably by Messrs. Allen and King, and instead of creating indignation and protest, nothing was urged against their reasonableness. The General Synod proceeded with alacrity to appoint a Committee, which was composed of nine ministers,¹ who were instructed "to prepare and bring in a remonstrance against these errors and corruptions to the Synod to-morrow morning." At the

¹ These were the Revs. James Cobham, Samuel Dunlop, Robert Higginbotham, Wm. Boyd, James White, Robert McBride, Robert McMaster, John Maxwell, and John Carlyle.

time appointed the Committee produced a paper entitled, "A Serious Warning," which, after slight modification, was approved "by the whole Synod, excepting one voice. It was also agreed that a fair copy of said paper be sent to Belfast, in order to its being printed; and that it be read from the pulpit, on a Lord's day, in the several congregations belonging to this Synod. The paper is as followeth, namely:

A SERIOUS WARNING TO THE PEOPLE OF OUR COMMUNION,
WITHIN THE BOUNDS OF THE SYNOD.

"Whereas this Synod has been well informed that several dangerous errors that sap the very foundation of Christianity, are creeping into our bounds, such as mens denying the Doctrine of Original Sin; the proper and real satisfaction of Christ; and the necessity of His imputed righteousness, in order to our justification; as also the necessity of our sincere obedience to the moral law, to qualify us for Communion with God here, and eternal life hereafter; and that the Doctrine of the ever blessed Trinity of Persons, in the Unity of Essence; and their being of one substance, power, and eternity; and the Gospel ordinances instituted by Christ, the great Head and Lawgiver of His Church, are questioned or denied by some; nay, even the Sacred Scriptures themselves disbelieved, and openly impugned: This Synod thought it their duty both to lament this Mournful Case, and, to express hereby their utmost detestation and abhorrence of, and to bear testimony against, these and all other Errors whatsoever; and do take this opportunity, to warn and obtest all that are in their Communion, watchfully to guard against them, and to continue steadfast in the faith that has been handed down to us from our forefathers, contained in the Sacred Scriptures of the Old and New Testament, and summarily abridged in our Westminster Confession of Faith, larger and shorter Catechisms.

And for this end we would advise unlearned men not to read erroneous books, but rather that they apply themselves to the reading of the Sacred Scriptures, and such practical sound writings as, by Divine blessing, may be of use to fill their hearts with grace, and not their heads with vain disputes or dangerous errors. And we strictly enjoin all of our Communion to beware of putting erroneous books into the hands of unlearned men, which

we look upon to be as dangerous as putting swords into the hands of children who know not how to use them.

And whereas some teachers, known by the name of Seceders, have, in a most disorderly way, intruded themselves into our bounds, and, in many places have vehemently railed against this Synod, as if we kept in our Communion such as are tainted with the most dangerous errors: We hereby declare, that no such thing has ever yet appeared to us in a judicial way; and sure it would be most contrary to the Rules of Reason and Presbyterial Government to cast out of our Communion any member without trial, or evidence of any sort; and therefore we challenge, and at the same time, cheerfully invite, all such as pretend to know any such person, or persons, to appear and libel them, according to the right and known Rules of Presbyterial Church Discipline and Government; and we faithfully promise, if any be convicted, that they shall be duly censured according to the demerit of their crime. And further, we recommend it to all the inferior Judicatories of this Church, to do their utmost, in a true Presbyterial way, to purge this Church of all unsound members, if any such be among us, and to endeavour with all true zeal and diligence, to preserve, as much as lies in their power, the purity of Doctrine, Discipline, and Worship, established in this Church, within their respective bounds.

The Synod, considering also the growth of Error and Profaneness, and the confusions thereby occasioned in this Church, agree that a Fast be observed by our several Congregations, the 3rd Wednesday of July next."

The petitioners seem to have been quite satisfied that the "Serious Warning" would prove effective in putting an end to the evils which they deplored. If they had any misgivings they were allayed by the proclamation of a general fast, where "the growth of error and profaneness" was to be the subject of contrition, and for which Divine forgiveness was to be supplicated. But it is difficult to understand how zealous evangelicals like Allen and King overlooked several circumstances, which attended the action of the Synod, without being led to doubt. The Committee, who drew up the "Serious Warning," included several ministers who were well known to be of New Light principles. The absence of any specific reference to the rule passed in 1735, regarding subscription to the Confession of Faith, should

have aroused suspicion. The very unanimity with which the "Serious Warning" was approved might have convinced them that there were many dissemblers in the Synod. Mr. Fisher's denunciatory criticism was soon justified, and at length proved prophetic. The "Serious Warning" was not taken seriously by such members of the Synod as it was designed to affect, and they continued their course of "errors and corruptions," shielded, in a manner, from ecclesiastical prosecution by the very instrument that was designed to secure it.

Mr. King replied to Mr. Fisher's letter, quoted above, setting forth reasons why a disruption of the General Synod was unnecessary and undesirable. He also reflected on the irregular way in which the Seceders invaded the congregations of the General Synod, and, at the suggestion of this body, he published both letters in the form of a pamphlet in 1748. Shortly afterwards this publication was followed by another, ascribed to Mr. King, entitled, "A Letter to Protestant Dissenters in the North of Ireland," in which they are warned against the encroachments of the Seceders.

VI

The introduction of uncomplimentary references to the Seceders in the "Serious Warning" gave great offence to this body, and the breach was widened by the subsequent proceedings of the General Synod. From this period the Seceders ceased to discriminate between those ministers who professed to be orthodox and those who were suspected of entertaining New Light principles. They arraigned the whole body as either preachers of false doctrine or those who connived at it. The Burghers began aggressive work with great zeal in the Presbytery of Dromore, and places adjacent, where they had been formerly favourably introduced and well received. Their denunciation of the shortcomings of the General Synod of Ulster, and ardent proclamation of evangelical truth were soon very effective in alienating large numbers from several congregations. Other causes concurred to produce this change. For instance the congregation of Ballyroney had been vacant for four years, during which dissension had arisen among the people, and a party had charged the Presbytery before the Synod of Ulster with neglecting their interests. This division favoured the aggression of the Seceders, and a congregation was quickly organized sufficiently strong to support a

minister. At Killaney (Boardmills), a meeting-house had already been erected and a congregation had been gathered, which the Presbytery of Bangor refused to sanction. In May 1748 both of these congregations called Mr. John Swanston, but, as he was also under call to Kinross, the Associate Synod decided in favour of the last. Meanwhile, lest this decision might prove disappointing and discouraging to the Irish congregations, the Associate Synod appointed the "Rev. David Telfair to repair to Ireland and stay four Sabbaths in that kingdom, and moderate in a call in each of these congregations." The Revs. John Smith of Jedburgh and Andrew Black of Cumbernauld were appointed to succeed Mr. Telfair, each to spend several weeks among the Irish congregations. In January 1749, the Rev. John Swanston was sent on a similar mission, to commence at the middle of March, and to be continued for six Sabbaths. On this occasion, Mr. Swanston effected the settlement of Ballyroney and Killaney, as Mr. Thomas Mayne was ordained in the former on June 20, and the Rev. Andrew Black was installed in the latter two days later. A call from Ballybay (Cahans) to the Rev. David Telfair the Associate Synod refused to sanction.

It was upwards of two years before the Burgher ministry received another recruit, but during this period the cause prospered and improved in no ordinary degree. In June 1748, Mr. Thomas Clark, a probationer who bore a medical diploma, was sent to itinerate in Ireland. Mr. Clark proved a zealous and fearless missionary, who successfully advocated and defended the principles of the Seceders, and suffered for them on several occasions. "From Ballybay as a centre he travelled over Monaghan and the adjacent counties, everywhere arraigning the Synod of Ulster for its shortcomings and sins, but, as he went, never failing to preach a pure Gospel where an opportunity offered, and gathering together those who received his testimony into separate congregations."¹ During the last quarter of the year he was assisted by Mr. John Jarvey, whose acceptable ministrations aided greatly in confirming the infant congregations in their allegiance to the Associate Synod.

VII

During the year 1749 the principles and practices of the Seceders were attacked through the Press, and several pamphlets, some critical and others defamatory, were issued

¹ Hist. & Lit. Memls., II, 86.

against them. The Rev. Samuel Dunlop of Letterkenny, a staunch supporter of evangelical truth, indignant at the effrontery of the congregation of Ray in transferring their allegiance from the General Synod to the Antiburghers, and at the Antiburghers for encouraging them in their rebellion, published "Remarks," in which he warned his neighbours against the new sect who had come to disturb the peace of the Church. The Rev. Dr. Colville of Dromore, an avowed non-subscriber, expressed his embittered feelings in a pamphlet, addressed to the limited sect to which he belonged, in which he "laid open and refuted" the "persecuting, disloyal, and absurd tenets" of the Seceders. The Rev. Charles Lynd of Coleraine charged them with preaching Antinomian doctrines, while Mr. Robert Peebles, "an ancient probationer," as Clark dubs him derisively, published a missive in which Mr. Clark was personally attacked.

Mr. Clark now felt called upon, not only to vindicate his own conduct, but to combat and refute all the charges which had been made against the body to which he belonged. The title-page of his pamphlet indicates the errors and aspersions which he engaged to expose, and the principles which he undertook to justify. "A Brief Survey of some Principles maintained by the General Synod of Ulster, and Practices carried on by several Members thereof. Wherein it is made evident, that said Synod have *Judicially approved* of several principles, known by the name of *New-Light*; and, that not a few of its *Members* are other ways disorderly in their conduct. Also, that the Associate Judicatures in Scotland, are, by Messrs. King, Lynd, &c., very unjustly charged with *Irregularity* in granting supplies to some congregations in Ireland. And further, that, by said authors, they are falsely accused with the errors of Antinomianism, Universal Redemption, &c.

"The whole being a reply to a late printed Missive from the Revd. Mr. James Orr, at Castle-hill, County of Armagh, or his amanuensis."

Mr. Clark believed that Mr. Orr was the author of the *Missive*, and that the name of Mr. Peebles was supplied as a matter of convenience.

A Brief Survey is anything but brief. In upwards of one hundred crowded pages, in wretched print, Mr. Clark reveals, in uncouth English, very considerable learning. While he had no turn for elegant literature, he was versed in the subjects which he undertook to discuss, and,

incidentally, his observations furnish us with a better idea of the state of religion in Ulster at this period, than those of any other contemporary writer.

VIII

In April 1751, three calls in favour of Mr. Clark came before the Associate Synod for their decision. One from Scone, and another from Clenanees, were set aside, and that from Ballybay was unanimously preferred. At the same time the Synod took into consideration "the difficulties which attend the communication between Scotland and Ireland, by reason of the sea and distance, and the great disadvantage that the brethren in Ireland and people thereof in accession labour under for want of a Presbytery there." It was appointed, that, when Mr. Clark was ordained, he should join Black and Mayne in constituting themselves into a distinct Presbytery in subordination to the Associate Synod. Mr. Clark was ordained on July 23, 1751, and on the following day, agreeably to the appointment of the Synod, the three brethren "constituted themselves into a Presbytery by the name of the Associate Presbytery of Down."

The Presbytery appeared for the first time, in a corporate capacity before the Synod, in April 1752, when it presented a petition "shewing the melancholy situation of several communities in that kingdom (Ireland) through want of the Gospel and ordinances thereof, dispensed by any with whom the people have freedom to join: and that frequent applications have been made from time to time to the said Presbytery for supply, which they are not in a capacity to answer for want of preachers." The Rev. Andrew Black, who was present, insisted on the Synod sending over two probationers immediately, if possible, and such as were not at present under call. In reply the Synod recommended that the Presbytery of Dunfermline should send over one of their probationers, and that the Presbytery of Down should converse with Mr. John Braconridge, a student under their inspection, and enter him "upon trials for licence, as they shall see cause."

The subject of Church extension was resumed in October the same year when the Rev. Thomas Clark intimated to the Synod "that there were a great many supplications from time to time, which they were not in a capacity to answer for want of preachers, and he, at the same time, in the name of the said Presbytery [of Down],

insisted that Synod would instantly send over one or two more young men . . . otherwise there was great reason to fear several of these communities would be scattered through want of supply, as some already were." To this urgent request the Synod were unable to reply satisfactorily at this juncture.

IX

To the same Synod the Presbytery of Down presented an overture relative to the sufferings to which they were exposed in consequence of both ministers and people being required to swear oaths, the substance of which, and the manner of taking them, were contrary to their consciences. The oaths were occasionally of such a nature that they implied the support of the Church established by law, which was contrary to Secession principles. But Seceders objected to oaths of all kinds on account of the form in which they were administered, which was by touching and kissing the Gospels. To refuse to take oath in this manner was interpreted as an act of disloyalty, and rendered the recusant liable to imprisonment.

Earlier in this year Mr. Clark had been made a victim of this iniquitous law. It is alleged that his persecution was instigated by his neighbour, the Rev. James Jackson of Ballybay, whose congregation had been depleted by the erection of the Secession church at Cahans. Burning with revenge Mr. Jackson circulated a report that Mr. Clark held treasonable principles, as he scrupled at some phrases in the Oath of Abjuration and refused to take oath in the customary form. In May 1752, Mr. Clark was summoned to appear before two magistrates and purge himself of the charge of disloyalty. He pleaded his attachment to the House of Hanover in whose service he had taken up arms against the Young Pretender when he was in Scotland, and produced certificates from the magistrates of Glasgow, Lord Cathcart, and other eminent persons, testifying as to his being a peaceable and loyal subject. He professed his readiness to attest his loyalty by swearing with uplifted hand, but because he refused to adopt the words of the prescribed oath, and to kiss the Book, he was fined forty shillings.

These proceedings, we may well believe, followed on the publication of a pamphlet, entitled, *Remarks upon the Manner and Form of Swearing by Touching and Kissing*

the Gospels, which Mr. Clark issued from the Press this year. On the other hand, the pamphlet may have been published subsequent to his prosecution to vindicate the attitude which he had assumed at his trial. When the Associate Synod met in October, they received an overture from the Presbytery of Down, setting forth the sufferings to which both ministers and people were exposed in consequence of being required to swear oaths, the substance of which, and the manner of taking them, were contrary to their consciences. In reply to this representation "the Synod agreed accordingly to what they promised to their brethren before their settlement in that kingdom, to use their utmost endeavours to prevent their suffering for conscience sake, and that these endeavours shall be used without further delay. Further, that in case of incarceration, they will contribute to the utmost of their power for the relief of any brother, or brethren, who may, in Providence, be imprisoned for conscience sake, during the whole time thereof."

X

In November 1753, the Presbytery of Down brought to the notice of the Synod the offensive conduct of Mr. James Wylie, probationer, a scrupulous, stubborn, and contumacious young man, whose case ran through three meetings of Synod before it reached an inglorious termination. It appeared that Mr. Wylie had been called by the congregation of Donacloney, and had been entered on trials for ordination when another call came to him from Kennoway in Fifeshire. Obviously Mr. Wylie preferred this place to Donacloney, and declined to proceed further towards ordination in the latter. The Synod decided that Mr. Wylie should proceed in his trials for ordination in Donacloney.

When the Synod met in April 1754 they were informed by a letter from the Presbytery of Down that, at several of their meetings, they had dealt with Mr. Wylie to proceed towards his settlement in Donacloney, but without effect. He had given them reasons showing why he could not acquiesce.

Mr. Wylie, who was present in the Synod, repeated his objections to ordination in Donacloney, to which the Synod replied, but not to his satisfaction. The Synod then appointed a Committee to converse with him in order to remove his difficulties. When the Committee returned they

reported that the objections advanced by Mr. Wylie "had no weight in them particularly."

In the first place, he took objection to the people in Ireland taking oath by touching and kissing the Gospels. The Committee deemed this insufficient, as the Synod had unanimously disapproved of this practice, and held that the preaching of the Gospel would prove the most effectual means "of convincing the people of the sinfulness of such an idolatrous and superstitious practice, and of reforming them from it. Moreover, there was ground to believe, that, in the due use of means, the Seceders in Ireland may come happily to get free of this grievance, especially as there seems to be no express law binding to this manner of swearing."

Mr. Wylie objected next to the payment of tithes by the Seceders in Ireland. This he looked upon as supporting prelacy, and consequently contrary to the spirit of the Covenants. The Committee judged this reason also of little weight, seeing that tithes were not the property of the landlords, much less of the tenants, but were obligations laid by law on lands in ancient times, and with the consent of the ancient proprietors, and were thus obligatory, and, being so, they could neither be reckoned as a support of prelacy nor a breach of the Covenants. Moreover, Mr. Wylie's argument would be equally strong against his settlement in a Scottish congregation, as Seceders there, like other people, were obliged to contribute to the support of the ministers who had been intruded on the parishes.

Dissension in the congregation of Donacloney was alleged by Mr. Wylie as a further reason for declining their call. He stated that the people were not unanimous in his favour, and anticipated that life among them would be unhappy. The Committee replied that those who were opposed to him had been alienated by his conduct, and that his settlement there would be the most effectual means of removing their prejudice and of winning their affection.

The Synod, on hearing this report, judged that all of Mr. Wylie's objections had been satisfactorily answered, and appointed him to return to Ireland without delay and submit himself to the Presbytery of Down. On this sentence being intimated to him, Mr. Wylie declared that he would by no means go to Ireland, let the consequences be what they may. This defiant declaration was highly offensive, and the Synod unanimously agreed to censure Mr. Wylie for his contumacy, but deferred inflicting it till next morning.

When called on the following morning Mr. Wylie expressed deep sorrow for his offensive and undutiful conduct on the previous day, and, at the same time pleaded that, when in Ireland, he had fallen into ill-health, from which he had not yet recovered. He prayed that the Synod would deal tenderly with him and not press his immediate return. The Synod now considered his case with sympathy, and decided that, in the circumstances, it would be sufficient for the Moderator to admonish him to carry himself more cautiously and dutifully in the future, and act in a manner more agreeable to the solemn obligations which he came under when he was licensed. With regard to his petition, the Synod agreed to grant him a respite of four months for the recovery of his health, and, if sufficiently recovered at the expiration of that time, he was to repair to Ireland and proceed in his trials for ordination.

When the Synod met in October it was learned that Mr. Wylie had not gone to Ireland in obedience to their sentence at last meeting. Mr. Wylie continued to plead ill-health, and his excuse was judged sufficient. The affair was settled by a letter from the Presbytery of Down intimating that the congregation of Donacloney had receded from their call.

XI

The instigators of the proceedings taken against Mr. Clark in May 1752, when he was fined for maintaining his non-juring principles, were irritated by the lightness of the penalty inflicted on that occasion. In autumn the same year, they renewed their summons, hoping that those in authority would assume a sterner aspect towards him and increase the punishment. Mr. Clark, dreading that a repetition of his refusal to take the oath would lead to more vengeful exactions, eluded his pursuers for a time by retiring to Scotland. On his return he was left unmolested for a period, which led him to believe that the fury of his enemies had subsided, and so he resumed his labours with his usual indefatigable industry. His activity and success in erecting a congregation in a neighbouring parish, in spite of all the artifices which his enemies had used to frustrate his design, seems to have rekindled their animosity, and led them to adopt more violent measures against him. In one of his publications,¹ addressed to a minister of the Synod of

¹ *New Light set in a Clear Light*, p. 78.

Ulster who had taken him to task, he recounts the vexations which he and his brethren had to endure with patience. He says:

“For seven years last past, you, and many of your brethren, in your pulpits, pamphlets, and most companies where you had access, failed not eagerly to raise and roar out loud hues and cries against us as Tories and Jacobites, in order to provoke those in power to persecute and destroy us from among men. In this ye had some success against me, and, perhaps, ye know very well what reward was offered or given to Robert Nesbitt and William Burgess, elders, and others hearers of Mr. Jackson of Ballybay, for apprehending me in the very time of divine service at Newbliss, Jan. 23d, 1753, and carrying me to Monaghan gaol, merely because that, in every jot, I could not see with your eyes, nor force my conscience into the same erroneous notions with yours.”

Mr. Clark writes of his experience in prison. “The first week in prison they absolutely refused bail, but my brother-in-law giving a penal bond for £4,000, they allowed me to walk the streets within the corporation.” He was confined in this manner till the assizes in the beginning of April, when the judge discerned an informality in the proceedings, and ordered the sheriff to set him at liberty.

A year later Mr. Clark was appointed by the Associate Synod to undertake a transatlantic mission, in answer to an urgent request from the brethren in America. Prior to this the Synod had received several applications for ministers of learning and ability to be sent, but hitherto they had been unable to grant these requests owing to the paucity of probationers. In April 1754, however, they resolved to answer the repeated petitions, and send forth one gifted with the qualities necessary for pioneer work. The success of Mr. Clark in rousing the careless and in organizing congregations had rendered him eminent in the Synod and he was accordingly appointed to set out for Pennsylvania and New England in August, and to remain there till April following. His expenses were to be defrayed out of the Synod's Public Fund, and his pulpit, during his absence, was to be supplied by the Presbytery of Down.

Mr. Clark was prevented from fulfilling this appointment for reasons which he stated later to the Synod, and which they sustained as valid. What these reasons were we

are not informed, but it is not improbable that they arose out of proceedings which were intimated to the Synod at its next meeting in October. A conjoint letter was received from Messrs. Mayne and Clark, written on behalf of the Presbytery of Down, in which they "represented the melancholy situation which both they and the people under their inspection were brought to, by means of oaths which they were called upon to swear, and by the manner of swearing them, *tactis et deosculatis evangelis.*" From this it would appear that the proceedings formerly taken against Mr. Clark on this score, had not terminated at Monaghan assizes, as might have been expected, but were resumed in an intensified manner, and on a more extended scale.

To combat the charge of disloyalty, which was usually made against those who refused to take the oath in the manner described, the correspondents requested that the Synod would speedily "procure from some Peers and Principal Town Councils in Scotland, credentials in favour of the Presbytery, to evidence that they were loyal subjects of His Majesty, King George." Financial assistance was also sought to defray the expense which had been incurred, or might be incurred, through these prosecutions, and a desire was expressed for a member of the Synod to be sent to advise them in their present circumstances.

In reply the Synod took steps to meet the representation at every point. They decided to procure the much-needed certificates without delay, and to send them by the Rev. John McCara, who was instructed to proceed to Ireland within a fortnight, remain there for three or four weeks, and bring back a narrative of how matters stood. Some financial arrangements were also entrusted to him.

XII

This same year the Rev. John Semple of Anahilt published a bulky pamphlet entitled, *The Survey Impartially Examined*. This was a belated reply to a pamphlet entitled *A Brief Survey* by Mr. Clark, which had been issued three years previously. We have to seek for a reason why the defence of the doctrines and practices of the General Synod was so long delayed. It is probable that Mr. Semple was provoked to make this attack on the Seceders, because, of late, they had been very active in erecting a distinct congregation at Loughaghery, a place within the bounds of his parish.

On the title-page of his pamphlet Mr. Semple has set forth the subjects which he has undertaken to examine and comment upon. They are as follows:

- “ 1. That all the author's [Mr. Clark's] charges of unsound doctrine and irregular practices are groundless calumny and malicious reproach.
2. That the Seceders are base intruders. To which is added some observations on Mr. Clark's credentials, and the political principles of the Seceders, with some impartial remarks upon the Rev. Ebenezer Erskine's Synod sermon, and Mr. Clark's mistaken notion of the Covenant of Grace.”

The tone of these heads forewarns us to keep a sharp look out for the impartiality, lest it should be of such moderate dimensions as to escape our notice. When we omit the personal allusions, the remainder of the programme is set by Mr. Clark's *Brief Survey*, the substance of which, like the author, is threatened with vituperation. Mr. Semple followed Mr. Clark's arguments closely, and, in some instances, with considerable success. The impartiality, however, is not so obtrusive as the severity. Moderation cannot always be numbered among Mr. Semple's characteristics. He is inclined to minimize the faults and magnify the merits of those whom he had undertaken to defend, but controversialists rarely wield their arguments with fairness and tenderness. Surely it was useless to deny that there were some members of the General Synod who were spiritually unfit for a Gospel ministry, and hopeless to confute the existence of irregularities from which scarcely one parish was immune. At the same time it must be said that most of the ministers of the General Synod were estimable men, saintly and orthodox, who adorned their doctrine by their lives.

In his reply, entitled, *New Light set in a Clear Light*, Mr. Clark found it necessary to travel over most of the ground which he had trodden before in his *Brief Survey*. This enabled him to amplify his arguments and marshal them in better order. The errors in doctrine and irregularities in discipline he treats singly, discussing each at considerable length, and endeavours, by simple language, to escape being misunderstood. The ministers suspected of these short-comings he does not name, but gives the addresses where they may be found. He proves that Seceders are not intruders, but those who came from

Scotland on the invitation of the people, just as the ministers of the General Synod had done a century before. He repels the imputation of error regarding the Doctrine of Grace, and endeavours to show that it is Mr. Semple and his brethren who are the errorists. The provocative personality¹ he amply disproves, and, like a boomerang, it returns, and unhappily smites the defamer. The opprobrious names applied by Mr. Semple to the Seceders, Mr. Clark assembles in a list, and leaves it to his readers to say whether they deserve the expense of printing an answer to them. In this booklet Mr. Clark has improved his style, clarified his arguments, and changed his printer, which are all to the good. He and his opponent are fairly matched, but the honours remain with Mr. Clark.

XIII

As Mr. Semple did not reply, the controversy terminated and the different Synods went on their own course, each having its own opinion of the other. For several years after 1755, when the controversy ended, the Presbytery of Down brought no matters for the decision of the Synod, except those of a congregational and formal nature. But in 1763 the Presbytery began a mild heresy hunt against Mr. John Craig, one of its probationers. Before receiving licence Mr. Craig had vented some opinions which were deemed inconsistent with the doctrines of the Confession of Faith. The Presbytery charged him with having "used some unbecoming expressions concerning some of the operations of the Spirit of God in His people." In conversing with him regarding the same, Mr. Craig so far satisfied the Presbytery that they licensed him. Mr. Craig appears to have been convinced against his will, or to have resented the censorious attitude of the Presbytery, for he was reported as continuing to express publicly the opinions for which he had been brought to task. Meanwhile he received a call to Coronary, and in his trials for ordination the Presbytery appointed as the text for his popular sermon, Gal. v. 25, "If we live in the Spirit, let us also walk in the Spirit."

¹ Mr. Semple represents Mr. Clark as "wandering through other congregations as a Quack Doctor" and says "they know you have not a licence." To this Mr. Clark replies that it is "a gross lie," as he possesses a diploma from the Faculty of Physicians and Surgeons in the University of Glasgow, which he is prepared to show. He also states, "I have seen prescriptions for the sick, said to be yours, though, I suppose you do not pretend to have a diploma from any Faculty of Physicians."

The suspicious Presbytery now set its ears to detect any defection in the doctrine of their obstinate probationer, and found one hidden among the following words: "As a distinguishing between the Spirit of God and other spirits, that the spirit which pretended to foretell things to come, was rather to be ranked with enthusiasm, satanical influences and the like." The Presbytery disliked this comparison and objected to the expressions used, but Mr. Craig satisfied them on the points which were raised. However, when the question was put, "Ordain or not?" some members objected, stating that they were not satisfied with his explanations, and that he had displayed such temper that they dreaded future association with him as a co-presbyter.

In these circumstances the ordination was deferred, and, at several meetings of Presbytery, conversations with Mr. Craig were resumed in hope of removing the difficulties which lay in the way of his ordination. These attempts proved fruitless, for instead of giving satisfaction to the Presbytery, Mr. Craig justified all that he had said in his trial sermon, and finally refused to discuss the subject further. He excused his silence by saying that he believed that there were some members of the Presbytery who were endeavouring to provoke him to make some statement which they could lay hold of and use to his disadvantage.

All this was reported to the Synod, and rehearsed at its meeting in May 1763. Mr. Craig acknowledged "That there were, both some expressions which he had vented in public, and some pieces of his conduct towards the foresaid Presbytery, especially some members thereof, that were wrong and unjustifiable, and that he was sorry therefor." After duly considering the whole matter alleged against Mr. Craig, and the apology tendered, the Synod judged that it had better receive his acknowledgment in writing, and asked him to withdraw and compose his apology. After some time he returned and handed in the following paper subscribed by him:

"Glasgow, May 11th, 1763.

I acknowledge that the expressions in my popular sermon from Gal. v. 25, as they stand in my notes, viz., that the motions of God's Spirit in man are not to tell future events, but that they are holy motions pressing to duty: such as are acted [actuated] by a spirit of this kind may be justly classed with soothsayers and astrologers, who pretend to tell the future contingent events.

These are diabolical illusions, and not from the Spirit of God, who, since the canon of Scripture hath been established, refers us to the Word of God as the rule of our duty.

I say, that I acknowledge, that this expression, viz.: 'That the motions of the Spirit of God in man are not to tell future events,' is wrongly expressed, and natively [naturally] calculated to bear a conclusion contrary to my principles upon that head. On the contrary, I acknowledge that the Lord may, in consistency with His perfections and words, reveal unto His children a Throne of Grace, or, at certain particular seasons, some future events, or what He is about to do in some particular cases; and, consequently, I disown the conclusion that is drawn with respect to the epithets of diabolical, etc., that are afterwards mentioned, and as there applied: and am sorry that I should have used these expressions, and hereby gave offence to the Presbytery and to the Lord's people: and shall endeavour for the future, through grace, to speak in the form of sound words on that and every other point.

JOHN CRAIG."

The Synod expressed themselves as satisfied with this laboured and involved acknowledgment, and restored Mr. Craig to the Presbytery that they might "proceed in his ordination as they shall see cause."

XIV

In May 1764, the Presbytery of Down represented to the Synod that the congregations under the inspection of the Presbytery were scattered over such a wide area that it was difficult for the ministers to attend its meetings and for the Presbytery to exercise a proper oversight. For these reasons they petitioned the Synod to be divided into two Presbyteries, a request which was readily and unanimously granted. The new Presbytery, to be called the Presbytery of Monaghan, was appointed to meet in that town for the first time on August 7, approx., and was to be composed of:

Castleblaney	-	-	-	Rev. John McAuley
Clenanees	-	-	-	Rev. Hugh McGill
Newbliss	-	-	-	Rev. John Beattie
Coronary	-	-	-	Rev. John Craig

On May 12, 1767, a matter, which, at this date, was considered of serious moment, was brought before the Synod by the Rev. John Thomson, a man of great sanctity and integrity. Mr. Thomson accused the Rev. Thomas Mayne, his neighbour, of marrying a couple who had been proclaimed for only one Sabbath, where the law demanded three. Mr. Mayne pleaded guilty to the charge, but excused himself by saying that he had done so with the concurrence of his session. The Presbytery found him censurable, but Mr. Thomson held that censure was not an adequate punishment, and appealed to the Synod. When the case was stated the vote was put, "Sustain the appeal or dismiss it?" Whereupon the great majority voted for its dismissal. The Synod, however, recommended the Irish Presbyteries to guard carefully against this practice in the future, and to observe the rules prescribed in the Church of Scotland in this matter. Mr. Thomson requested that it might be marked in the minutes of the Synod that he had, by his action, exonerated his conscience before God and man.

Two years later Mr. Thomson appeared again before the Synod, this time for the settlement of some differences that existed between the Rev. William Ronaldson of Loughaghery, and the Presbytery of Down. Incidentally, we have no record of the manner whereby Mr. Ronaldson who was ordained in Scarva, was transferred to Loughaghery, or how Mr. Knox, the minister of Loughaghery became the minister of Scarva. With regard to the matter in hand, the Synod appointed a small Committee to converse with Mr. Ronaldson and the Presbytery in order to "ripen the affair." When this was done, the report was entrusted to a larger Committee, hoping that they would bring the matter to an amicable issue. A complaint from the session of Donacloney was considered, and was found to be free from anything that would provide a foundation for the sinful and defamatory terms which Mr. Ronaldson had applied to his brethren. It was unanimously agreed that Mr. Ronaldson should be rebuked, and that this sentence should be engrossed in the minutes of the Presbytery of Down. At the same time the Revs. John Thomson and Thomas Mayne were admonished to be more studious towards preserving the peace and harmony, both of the Presbytery and of the respective congregations within their bounds. As for the Presbytery, they were instructed not to supply the people of Cappie [Cappagh] until they were regularly disjoined from the people of Glascar. In August 1769, Mr. Thomson

demitted the charge of Donacloney on a call to Kirkintilloch.

For some years prior to 1776, the Irish Presbyteries had been so remiss in their attendance at the meetings of the Synod, that complaint was made, and the Moderator was appointed to request that in future a representative should be sent from each Presbytery, and that, once in two years the Presbyterial minutes should be sent up for inspection.

In September 1777, the Presbyteries of Down and Monaghan presented a petition to the Synod, requesting that a third Presbytery should be erected in order to promote the general edification of their members in the Counties of Derry and Antrim. The Synod acquiesced and disjoined from the Presbytery of Monaghan the following congregations to form the Presbytery of Derry:

Ballygoney	-	-	-	Rev. Joseph Kerr.
Knockloughrim	-	-	-	Rev. James Harper.
Clenanees	-	-	-	Rev. John Bridge
Tarmont	-	-	-	Rev. T. Dickson

These members were appointed to meet in Presbytery at Ballygoney on the first Tuesday of November, prox. It was further appointed that Clenanees and all congregations northward in the Counties of Tyrone, Derry, and Antrim should be under the jurisdiction of said Presbytery for all time coming.

This distribution of the Irish congregations into three Presbyteries was a prelude to a more fundamental request which was made to the Synod in May 1779. The Revs. Thomas Mayne and Felix Quinn were present at this meeting to support a petition from the three Irish Presbyteries, craving to be erected into a Synod, and urging the great need and manifold advantages of such a step.

The Synod reasoned for a long time on this subject, until they were generally of opinion that it should be granted,

“But as they looked on it of great importance for the glory of God and the edification of this Church, that said erection should be fixed upon a proper basis, it was agreed that the Presbyteries, both in Scotland and Ireland should have under their consideration till next meeting of Synod the following terms and conditions thereof, as necessary for the maintenance of a proper brotherly connection:

1.—That two members be appointed by the Synod in Scotland to correspond with that in Ireland once the one year, and that two members be appointed by the Synod of Ireland to correspond with that of Scotland, once the other, by turns.

2.—That the students of Divinity under the inspection of both Synods shall be taught by the same Professor of Divinity, appointed by the Synod of Scotland.

3.—That the most material minutes of both Synods be remitted to the other for their brotherly review.

4.—That if one Synod intend to establish an Act of general and lasting concern, it shall be remitted, in the form of an overture, to the other for their friendly remarks before it is passed into an Act.

And on the supposition that the above terms be agreed to, it is intended that the first meeting of the Associate Synod of Ireland be appointed at Ballygoney upon Tuesday the 12th of October next ensuing."

At the September meeting of the Synod the Irish Presbyteries intimated that they heartily acquiesced in the means proposed for continuing a brotherly correspondence with the brethren in Scotland, only premising, that if any annual correspondence from the different Synods should not be punctually observed, it should not be interpreted as a breach of the fraternal connection. They asked, however, that the date and place of the first meeting of the new Synod should be changed to the 20th of October, at Monaghan.

After long reasoning and prayer for light and direction, the Synod, by a very harmonious vote, agreed to the new erection. But that the future connection should be more close and useful it was further agreed,

"That both Synods meet together in one General Synod, once in seven years, or oftener if necessary; and every third time in Ireland; and that the first meeting of the said General Synod—to which they and we shall be equally subject, without pretending the least superiority, the one above the other—be at Glasgow on the first Tuesday of May, one thousand seven hundred and eighty-six years.

And it is hereby provided that nothing shall be transacted in said General Synod, but what is of general concern to both the subordinate Synods, and, that though it shall have full power to review, and, on good grounds,

reverse a deed of either of the particular Synods, yet, in no private cause shall the operation of the sentences of the particular Synods be suspended by an appeal to the General Synod."

The two Synods never met in this capacity.

Thus it happened that the Irish Burghers withdrew from the parent Synod, and became free to deal with their own internal problems, and with the extension of the church to which they were loyally attached. The various duties which devolved upon them were performed with energy and wisdom, and were attended by ever increasing success.



JOHN ROGERS, M.A.
(1740–1814.)

THE BURGHERS

PART II

I

WHEN the Burgher brethren met at Monaghan on October 20, 1779, the day appointed for the beginning of their synodical life, all the ministers were present, with the exception of the Rev. Andrew Black, who was now on the verge of eighty, and in retirement. Fifteen representative elders also attended. For a memorial we insert the roll of those present, as given in the Minutes of the first meeting of the Synod. The year of ordination, which is not in the original, has been inserted to indicate precedence, and to reveal that the Synod was largely composed of young men.

<i>The Presbytery of Down</i>			<i>Elders</i>
Ballyroney	- -	Rev. Thomas Mayne (1749)	David Thompson
Donacloney	- -	„ Jas. Carmichael (1771)	Hugh Chambers
Loughaghery	- -	„ Samuel Edgar (1771)	Joseph Stuart
Ballynahinch	-	„ John Sturgeon (1776)	William Beatty
Glascar	- - -	„ Alexander Moor (1777)	
Killaney	- - -	„ Joseph Longmore (1779)	James McKee
<i>The Presbytery of Monaghan</i>			
Dublin	- - - -	Rev. John McAuley (1755)	
Coronary	- - -	„ John Craig (1763)	James Crookshanks
Castleblaney	- -	„ James McAuley (1764)	Alex. Wylie
Ballybay	- - -	„ John Rogers (1767)	John Riddell
Drumhillery	- -	„ William Henry (1771)	Adam Dunlop
Newbliss & Drum		„ Saml. Rutherford (1771)	James Rogers
Monaghan	- -	„ Felix Quinn (1771)	Joseph Allen
Ballymagrane & Derryfubble	-	„ David Holmes (1778)	John Walker
<i>The Presbytery of Derry</i>			
Ballygoney	- -	Rev. Joseph Kerr (1762)	John Sinclair
Aughentain and Moolaleany	-	„ Thomas Dickson (1767)	
Knockloughrim	-	„ James Harper (1771)	John Caskey
Clenanees	- -	„ John Bridge (1773)	James Reid
Garvagh	- - -	„ Thomas Mayne (1773)	

The Rev. William Knox (1755) in the Presbytery of Derry, without a charge, was also present, and the congregation of Scarva, in the Presbytery of Down, was vacant.

The proceedings were begun with devotional exercises, and a sermon was delivered by the Rev. Thomas Mayne, Senior, on Col. i. 18: "And He is the Head of the Body, the Church," etc.

The business preparatory to constituting the Synod was then entered upon, and the Rev. John Rogers, M.A., was chosen clerk *pro tempore*. The brethren then considered, and at length agreed upon a Declaration, relating to the constitution of the Synod when formed, which was read by the clerk, and was as follows:

"Whereas the Presbyteries of Down, Monaghan, and Derry, formerly in subordination to the Associate Synod in Scotland, upon the principles of divine and inherent right, underived from any but Christ alone,

Resolved to form themselves into a Synod in this kingdom, which resolution they have now executed; And we do thereby signify our hearty inclination to hold a correspondence with our sister Synod and Church in Scotland, for our mutual edification: But think it expedient not to lay ourselves as yet under any restrictions as to the manner of said Correspondence."

After the reading of this Declaration the brethren proceeded to elect a Moderator, when the choice fell on the Rev. James McAuley, who, as first Moderator of the Synod, constituted the Court by prayer. The usual Committees were appointed, and out of six candidates, the Rev. John Rogers was elected Clerk of Synod. The afternoon was spent in Divine worship, and at an evening sederunt some little business was transacted.

Upon the second day of the Synod it was enjoined on ministers and elders who had not yet signed the Confession of Faith, to do so before the next annual meeting. One would have expected that this obligation, which was of so great importance to Seceders, would, in no instance, have been delayed, much less omitted.

The attention of the Synod was called to the fact that some ministers of the General Synod of Ulster celebrated the marriage of Seceders with members of the General Synod's congregations, without any public proclamation of banns. The Synod considered that this matter should be

left alone, as they had no way of expressing their disapproval of this irregularity. A similar question touching the validity of marriages celebrated by "buckle-beggars" was deferred for the present.

Before separating, the Synod agreed that November 24 should be observed as a day of Thanksgiving and Fasting in each of their congregations. The reasons assigned for the latter spiritual exercise deplored "a universal breach of the first table of the law by all ranks; atheism, idolatry, blasphemy, Sabbath-breaking publicly, without any notice taken by the Civil Magistrate: Also sins against the second table of the law, dishonouring one another, being filled with all unrighteousness, fornication, malice, deceit, murder, drunkenness." From this morbid view of society, which reveals a leaning towards generalization, the Synod turn with joyful gratitude to Providence for lifting up the light of His countenance upon them. From the evidences of moral decay around them they turned to the opportunities for religious zeal and earnestness which God had wrought for them. In their own words: "Considering the many evidences of God's goodness towards us, particularly, that we still enjoy the Gospel in purity, and worship God according to His Word." Material things were also wisely placed on the list of blessings that they might receive due recognition. Thanks were to be given for "the goodness of God to us in the harvest season in preserving the crops from shaking winds and rotting rains."

The Synod extended over a period of two days which was generally the duration of its meetings till the end of the century. When the nineteenth century was well begun the meetings lasted four days as a rule.

II

When the American colonies were in revolt this country was so denuded of troops as to be without adequate protection. The French had declared on the side of the Americans, and were employing their fleet in the service of the revolutionists. The threat to invade Ulster obliged the people to take measures for their own defence. In March 1778, the first Volunteer company was formed in Belfast, and, in a short time, companies were raised all over the country, suitably clothed, accoutred, and drilled. At their meetings these companies were wont to discuss current politics, pass patriotic resolutions, and frame petitions to

the legislature, seeking the redress of the wrongs of their country.

The Volunteers were so popular and potent that the Government was deterred from adopting any measures for their suppression. Policy suggested the propriety of attending to their claims, and of removing some grievances long complained of, especially the Test Act, which was repealed accordingly in March 1780. While they grew in numbers the Volunteers also increased in audacity. On February 15, 1782, the representatives of one hundred and forty-three corps assembled in Dungannon¹ and passed resolutions which revealed their determination to maintain the principles of constitutional freedom. They declared, in express terms "that the claim of any body of men, other than the King, Lords, and Commons of Ireland, to make laws to bind this kingdom, was unconstitutional and illegal, and a grievance of which it was their decided and unalterable determination to seek a speedy and effectual redress." In their address to the minority in both Houses of Parliament they declared that "they knew their duty to their sovereign, and were loyal; that they knew their duty to themselves, and were resolved to be free."

The proceedings of the Convention were, generally speaking, received with satisfaction, and its resolutions were adopted by almost every Volunteer corps in the kingdom. The downfall of the British ministry whose rash proceedings had lost the American Colonies and placed the empire in great danger, was followed by a Whig administration, in which the Duke of Portland was appointed Lord Lieutenant of Ireland. A message from the King to the Irish Parliament "recommending to their most serious consideration the state of affairs in Ireland," was responded to by an address in which it was affirmed "that the crown of Ireland was an imperial crown inseparably annexed to the crown of Great Britain, on which connection the interest and happiness of both countries essentially depend; but that the kingdom of Ireland was a distinct kingdom, with a Parliament of her own, the sole legislator thereof."

A law was now enacted by which the Irish Parliament, hitherto shackled by the restrictions of Poynings Act and the control exercised by the British Privy Council, shook off both of these limitations and asserted its independence. The

¹ The Rev. John Rogers, M.A., of Cahans, Clerk of the Associate Burgher Synod, was present as a delegate, and took part in the discussions.

political events of this period modified greatly the social and religious life of the people. The intellectual energies of the populace were stirred up, and found expression in politics, commerce, and religion. In the Synod of Ulster there were those who became more enterprising in the field of heterodoxy. In the Burgher Synod there was a more humane application of the rigid and rigorous principles of the sect, while the Antiburghers, still united to the Scottish Synod, remained unperturbed and unchanged by what was going on around them.

In 1782 the Irish Parliament revealed a considerate spirit by passing an act which declared the validity of all marriages celebrated by Presbyterian ministers among those of their own denomination. For many years such marriages had rested under a suspicion, cherished by the Episcopal party, that they were invalid in law, for though there were acts previously passed relating to them, none of these expressly gave them legal sanction. This act proved to be the forerunner of others, equally reasonable and liberal, which were passed in favour of the Presbyterians.

When the Burgher Synod met in June they resolved to present an address to His Grace, the Lord Lieutenant, expressive of their loyalty and gratitude. At the request of the Synod, Sir Richard Johnston, Bart., kindly consented to present it to His Grace, who was pleased to receive it, and who acknowledged it in due time. The Address was as follows:

TO HIS GRACE, WILLIAM, DUKE OF PORTLAND, LORD
LIEUTENANT GENERAL AND GENERAL GOVERNOR OF
IRELAND.

*The humble Address of the Ministers and Elders of the
Associate Synod of Ireland*

“ May it please your Grace,

We, his Majesty's most dutiful and loyal subjects, the Ministers and Elders of the Associate Synod of Ireland, being of the denomination of Protestant Dissenters called Seceders, assembled at our Annual Meeting at Clenanees on the 19th June, 1782, take this opportunity of expressing our unfeigned duty and loyalty to his Majesty, and our invincible attachment to his royal person and Government.

Our principles, Civil and Religious, are not new: they are those that were adopted and professed by the Church of Scotland at the glorious Revolution, and at the happy accession of the illustrious House of Hanover, and those principles we have always endeavoured to cultivate among the numerous congregations under our pastoral care. Loyalty to our prince, and obedience to his Government, are the true political characteristics of the Dissenters of our persuasion.

We have a heartfelt gratitude to the Legislature for the attention showed to the Presbyterians by the Repeal of the Test Act, and when we look forward to further relief to the Protestants of this denomination by the Act now in progress in Parliament, to enable them to swear, agreeable to their consciences, according to the form practised in Scotland.

We rejoice in the appointment of a nobleman of Your Grace's liberal sentiments to the Government of this kingdom, and being assured of your principles by the whole tenor of your conduct through life, and by your descent from a Whig line of ancestry, we respect in Your Grace's person, the descendant of the friend and confidant of King William, the glorious and immortal deliverer of these kingdoms.

That his Majesty and his Royal House may long fill the throne of these realms, that he may long continue to reign in the hearts and affections of his numerous subjects, that Your Grace's administration, which hath dawned with splendour, with freedom, and with advantage to Ireland, may close with content to yourself and satisfaction to your prince, is the hearty, fervent, and sincere wish of the Ministers and Elders of the Associate Synod of Ireland.

Signed by order,

JOHN CRAIG, Moderator.

JOHN ROGERS, Syn. Clk."

The Lord Lieutenant's Answer

"Gentlemen,

I return you my sincere thanks for this very friendly address. Your civil and religious principles, originating, as you profess, from the same spirit which produced the glorious Revolution and the accession of the House of

Hanover, I consider as sure pledges of your attachment to His Majesty's person and government, and I congratulate you on the just sense which the Legislature has shown of your loyal and dutiful conduct, by gratifying the wish you have expressed in your address, and enabling you to swear without offering violence to your consciences.

To countenance and diffuse this liberal spirit of toleration to the general welfare of the State, shall be the object of my administration."

III

At the same Synod the Rev. John Thomson was present as corresponding member from the Associate Synod of Scotland. He brought with him a verbose and rather immoderate letter from the Synod, in which they inveighed against the general defection from the purity of Covenanting times, brooded mournfully over the sins of the land, and, with bitter invectives, reproached themselves and the Irish brethren for being unfaithful in prosecuting the work of the Gospel. It was as follows:

"Rev. & Dear Brethren,

The Associate Synod here having appointed the Rev. Mr. Thomson as their correspondent to attend your meeting in June next, they appointed us to write a few hints along with him testifying their continued regard and affection towards you as Brethren occupied in the same cause of Christ.

Brethren, the low state of vital godliness, and even of the profession of religion, which hath, no doubt, been much occasioned by our unfitness for, and unfaithfulness in, our important station, requires your earnest wrestling with the Lord on behalf of us and our land, while we wish, through grace, to do the same for you. The awful commands of God, the infinite glory and grace of our Master, Christ, and what He has done for, and is to men; the inconceivable worth, infinite hazard, and extreme necessities of the many thousands of immortal souls with whose eternal salvation we are so much entrusted: the united force, fraud, and unwearied diligence of their and our spiritual enemies; the alarming nature and issue of that account which we must give to God of our ministerial

and personal conduct, and the close connection of our own distinguished eternal damnation or salvation with our labour in the Church of Christ, require you and us, with the most upright sincerity, faithfulness, and unwearied diligence, by our holy and lively example, and by ministrations of every form, public and private, to exert ourselves to the uttermost to win souls, and raise up spiritual seed to our Elder Brother, Christ.

If our congregations be weak, let us have the more tender care of them. If they be numerous, let the multitude of souls fill us with the deepest compassion. If our incomes be scanty, let us live the more abundantly on Christ Himself, and labour to gain souls as our stock. If we be contemned, let us strive the more to have Christ esteemed and exalted. If on earth we have much trouble, let our conversation be the more in heaven. If we live among careless, carnal, and wicked multitudes, let our souls weep in secret places for them, and let us study to be more holy.

Finally, Brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Revd. Dr. Br.: Yours affectionately,

JAMES SCOTT, *Modr.*

JOHN BROWN, *Syn. Clk."*

The Synod appointed Messrs. Carmichael, Bridge, and James McAuley to draw up an answer to this address which they did in a clear, concise, and forthright style, as follows:

"Reverend and Dear Brethren,

Your kind, brief, and yet comprehensive letter, we, by Reverend Mr. John Thomson, received, and, by order of Synod, engrossed in our minutes as a testimony to posterity of our sincere regard for you, and as an evidence of our readiness to keep up unity in judgment and affection.

Brethren, it is our unspeakable mercy that we have free exercise of our religion, without the fear of imprisonment, fines, or unjust impositions upon our consciences, to which even some of our body were exposed a few years ago in this isle.

As the Test Act is repealed, the Marriage of Dissenters valid in law, and the scriptural mode of swearing allowed

to Seceders, except in criminal cases and to qualify for offices under Government, which mercies will aggravate our guilt if we be unfaithful. We therefore request the continuation of your prayers and love towards us.

And let us consider that though we are distinct, yet not divided bodies, but engaged in the same cause of Christ. Let us study to have an interest in Christ, to live upon Him, to watch over our own hearts, senses, tongues, families, and flocks: to pray frequently and fervently, preach plainly and faithfully, study carefully, attend upon Synods and Presbyteries punctually, and judge righteously.

Therefore, beloved Brethren, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

Now, the Lord give you peace by all means. The Lord be with you all.

Yours affectionately,

JOHN CRAIG, Moderator.

JOHN ROGERS, Syn. Clk."

It will be learned from the preceding communications that the Seceders had been relieved from the form of taking oath by touching and kissing the Gospels, an annoyance which they had complained of for years. This form of swearing was highly distasteful to them, as they looked upon it as popish and superstitious, and refusal brought them much trouble and inconvenience. The relief obtained at this juncture, however, was only partial, as it was merely confined to suits in the civil courts. The Act provided that "no Seceder shall be qualified or admitted to give evidence in any criminal causes, or serve on any juries, or bear any place, office, or employment of trust under the crown."

IV

It will be readily believed that the stipend paid to a Seceding minister was insufficient to allow him to make any provision for his family in case of his decease. Narrow circumstances compelled many of the ministers to resort to other means of eking out a scanty income. Some of them kept a school, dignified by the name of an academy, and many of them engaged in agriculture. On the death of a minister his family was often reduced to a state of destitution, as the "annat" customarily given, was often

ridiculously small, and sufficient only for a very temporary relief. The "annat" was one half-year's stipend, which was granted to the widow after the decease of her husband. This was the custom in the Church of Scotland, and the Seceders adopted the same course.

In 1775 a case came before the Associate (Burgher) Synod in Scotland in which a congregation refused to pay the "annat," and this delinquency turned the mind of the Synod to the advisability of arranging for some measure of support that would be certain and immediate. A Benevolent Fund was proposed, and a draft scheme was laid before the Synod, who appointed a Committee to examine it carefully before its transmission to kirk-sessions for their consideration. This subject was discussed at several meetings of Synod before a scheme was adopted. At length, in May 1777, a plan of mutual insurance was decided upon, wherein the ministers were invited to enrol themselves as members, each engaging to pay a stipulated amount per annum. In order that the Fund might be more productive, a collection was ordered to be taken annually, for three successive years, in the congregations of the Synod.

It was at this period that the Irish Presbyteries withdrew from the Associate Synod to form themselves into the Associate Synod of Ireland. For a few years after its formation the Irish Synod remained intact as to its original membership, but on the decease of the Rev. James Carmichael of Donacloney, in March 1783, at the early age of thirty-seven, leaving a widow and family, the Synod found itself confronted with the problem of a "Fund for Widows and Orphans of deceased ministers." The following plan was adopted: "That every congregation under our inspection shall make a collection before the first of May next for the support of widows and children in our connection: That Messrs. Mayne, Henry, and Harper, do meet and prepare the draft of a scheme for raising a Fund for their annual support. That the said Committee may lay out, if need be, for those who are widows, a sum out of the said collection not exceeding eight pounds, and, that at our annual meeting, it shall be agreed what each member, who may agree to the scheme, shall pay annually."

This scheme, if drafted, was probably similar to that which had been adopted by the Scottish Synod. As no report of its presentation, adoption, or finances appear in the minutes of the Synod, it seems probable that it was not prosecuted with diligence to a successful issue.

Thirty years later the project was revived, and a Ministers' Widows' Fund was established on a sure foundation provided by a benevolent Government. In the arrangements for the distribution of the classified *Regium Donum* there was a direction inserted to the effect that, whatever sum remained unapplied from temporary vacancies in any of the Secession congregations should be paid into the Fund.

This subject was brought before the Synod in 1813, by an overture from the Presbytery of Down to the following effect:

"The Presbytery of Down, anxious to promote the comfort of the Widows and Orphans of the Synod of Ireland, and not well knowing the amount of the surplus bounty now in the hands of the Synod's agent, nor what legal hold the Synod have on said surplus; agreed to lay the following overture before the Committee of Overtures to be transmitted to the Synod at its first meeting: That Mr. Wm. McAuley, at an early sederunt of its first meeting, do state to the Synod the amount of the sum now in his hands, designed by Government to be to the use of Widows and Orphans; that he specify where this sum is deposited, and at what interest: and also, that he produce to the Synod that legal written security, which, as their agent, and in their name, he possesses, and on which the Synod may be able to dispose of this money when, and as, to them it may seem most expedient."

This overture has in it the breath of suspicion which appears to have been unjustified. The Synod dealt with it by requiring Mr. McAuley to give security for the trust reposed in him, and deputed two members to proceed to Dublin before September 25 to receive such legal securities. From the Synod a message was sent to the Antiburghers, "now sitting in this town" (Cookstown), requesting them to meet the Synod as soon as possible to settle the business of the Widows' Fund.

When the Synod met in 1814, they appointed a specified hour for considering affairs relating to this Fund, but, unhappily, several leaves, which might have contained a report of this meeting have been extracted from the Minute Book. It is known that several charges were made against Mr. McAuley by the Rev. John Bridge, and this may have been the meeting at which they were investigated, and referred to an aggregate meeting of both Synods. The following record in the Minutes of the Antiburgher Synod, 1815, seems to refer to this meeting. It states that "Mr. McAuley,

our agent, was present to defend himself in several charges exhibited against him at an aggregate meeting in Belfast in July 1814. This Synod is satisfied with all his explanations."

The report of the Committee in charge of the Fund, to the Synod in 1819, the year after the union of the two Secession Synods, reveals that the Fund was well established and in a flourishing state:

"The Committee found that a Fund for Widows and Orphans of Seceding Ministers in Ireland, consisting of £3,000, was established in 1813: that this Fund, at 7th September 1818, amounted to £5,700 of three and a half per cent. Government Stock, making the real sum of £4,448 12s. 11d.: that this sum is lodged in the Bank of Ireland in the name of the Trustees, James Clarke, John Clarke, Robert McCartney, Esqs., Dublin, Thomas Whinnery, Esq., Belfast, and John Clarke, Esq., Councillor-at-law, Dublin.

That Wm. McAuley, Agent, has a power of Attorney from said Trustees, for transacting the business of this Fund: that he has given a bond of £1,000 to the Trustees for the faithful execution of his duty as Agent, and that he ought to execute a similar bond to the Clerk of the Peace, agreeably to an Act made 36th, Geo. III, for the encouragement and relief of friendly societies.

The Committee also ascertained that Wm. McAuley is reputed good and solvent in trade, and that he with his son, Wm. McAuley, appear to be sufficient security to contributors for what sum passes annually through his hands into the stock constituting the Fund for Widows and Orphans."

Mr. McAuley died early in 1821, and Mr. David Hutcheson of Tanderagee, was appointed Agent in his place.

V

In giving this summary account of the Fund for Widows and Orphans we have anticipated the order of time that there may be no occasion to revert to the subject in a subsequent part of this narrative. But the wide interval between the introduction of this benevolent scheme into synodical affairs and its satisfactory termination, has carried us far away from the course of current events. We must now return to our history, to the year 1784, which

was rendered memorable in the annals of the Secession by a grant of *Regium Donum*.

For some time prior to the year mentioned the Synod of Ulster had commissioned the Rev. Dr. Campbell of Armagh, a courteous and influential member of their body, to act as their agent in soliciting from Government an augmentation of the grant which they had enjoyed for upwards of ninety years. With the expansion of the Church the grant had become inadequate, and the Synod considered that the times were favourable to a statement of their claims. Dr. Campbell advocated the cause entrusted to him with great diligence and wisdom, and the reports which he gave of the progress of his mission led the Synod confidently to expect a substantial increase of at least five thousand pounds. When Dr. Campbell was informed by the Lord Lieutenant that "the King's letter was come over, with a grant of one thousand pounds a year," he was greatly mortified, and immediately expressed his disappointment. His Excellency replied, with his usual candour, "that a larger sum had been intended, but that it was opposed by men of power in this kingdom, with whom the public business was transacted."¹

The "men in power" were those to whom the Northern Volunteers, principally Presbyterians, had made themselves obnoxious by their extraordinary zeal in the cause of liberty and parliamentary reform. The chief of these "men in power" was the Earl of Hillsborough,² who not only resented the aggressions of the Volunteers, but had a private grudge to avenge. At a recent County Down election, Lord Kilwarlin, a son of this nobleman, had been opposed by the general body of Presbyterian voters, and in this manner they had incurred the displeasure of the Earl, whose political influence in the Government was very great. This circumstance furnished this nobleman with an opportunity of giving effect to his resentment by crippling their finances in the way described. In this manner, instead of "a sum that would produce to each minister forty pounds per

¹ *Records of the Synod of Ulster*, Vol. III, p. 66.

² Earl of Hillsborough to Lord Northington, 1st March, 1784: "I will take care to acquaint the Seceders of your Lordship's goodness to them, which I humbly think too great. £300 would have been sufficient.

I hope there is no grant to the Independent parsons [Synod of Ulster ministers] who have been your Excellency's enemies." Cf. Deputy Keeper's Report, P.R.O., 1937.

annum," which Dr. Campbell had confidently expected, the augmented donation yielded a dividend of about fourteen pounds a year.

While the influence of the noble Earl was credited with disappointing the expectations of Dr. Campbell and the Synod of Ulster, it was, at the same time credited with a friendly action towards the Seceders as a reward for their strenuous support in the recent election. The hostility of the Earl was aggravated on the one hand, and the friendship deepened on the other by the attitude assumed by the respective religious bodies at a later date. A writer of that period, addressing the Seceders, says:

"In the years 1783 and 1784, petitions from twenty-eight counties, and from the principal cities and towns in Ireland, were presented to Parliament, praying for a reform, Parliament having, in its great wisdom, previously resolved that a reform was necessary.

A counter-petition from some of the inhabitants of the County of Down, was also presented to Parliament, in opposition to a reform, and expressing their approbation of our constitution, as now by law established.

This counter-petition was signed by a number of your ministers, though they very well knew that our constitution, along with many errors that had crept into it, and needed reform, was, in the church part, prelatic. In consequence of which a certain noble Lord, of a most grateful, obliging behaviour, carried your petition to the Castle, and obtained your first Royal Bounty."¹

This grant, which amounted to five hundred pounds per annum, was the common property of both Burghers and Antiburghers, and, as their ministers were only thirty-eight in number, the dividend of each approximated that of the ministers of the Synod of Ulster.

As early as 1770 the two Irish Antiburgher Presbyteries had petitioned the Associate Synod of Scotland, seeking to be erected into a distinct Synod, a request which was disallowed. As Ulster at this period was in a disturbed state the Presbyteries refrained from pressing the matter further at this time. But the year 1783 marked the beginning of a new stage in the history of the Secession, when union between the two bodies of Seceders began to be advocated in several districts, both in Great Britain and Ireland. The

¹ *Physicians languishing under Disease*, by Rev. T. L. Birch, M.A., p. 29. 8vo. 47 pp. Belfast: 1796.

cause of the bitterness which created the schism had now been forgotten by most, and the weakness incurred by internal division was deplored, the more so, when unity might be restored without any great sacrifice of principle.

VI

The Irish Antiburgher Presbyteries brought this subject to the notice of the Associate Synod in May 1784, by means of an overture, requesting that measures should be taken with a view to union with the Burghers. The Presbytery of Limavady proceeded further and renewed the petition of 1770, seeking the erection of a distinct Synod in Ireland. This step was taken in the hope that they might acquire the power to dispose of themselves in union with the Burghers, who were already incorporated in a distinct Synod.

When these petitions were discussed by the Associate Synod, it was held with regard to the first, that it was incompetent and irregular for an inferior court to review, without authority, matters which had already been decided by the supreme judicatory. The petition to be erected into a distinct Synod they judged to be inconsistent with the unity of the Church of Christ, and prejudicial to the general interests of the Secession.

In the meantime the grant of *Regium Donum* had been made to the whole body of Irish Seceders, which had the effect of lessening their antipathies and of creating a bond of fellowship. These two sects, who had long dwelt apart, now found it necessary to commingle that they might arrange for the distribution of the regal gift. Mutual interest led to mutual trust and esteem, and conference on finance developed into conference on a union beyond a monetary one. An aggregate meeting was appointed for June 17, 1784, with a view to remove their differences, and discover a basis of union acceptable to both parties. This basis was arrived at, and consequently the Antiburghers resolved to renew their petitions to the Associate Synod. When they did so in 1786, they had modified their requests to a considerable extent. They sought to be divided into four Presbyteries, which request was granted, and to be erected into a distinct Synod, or, as an alternative, that the Associate Synod should become the General Associate Synod with four Provincial Synods in subordination to it, one of which should be in Ireland.

The reply in the negative was in a tone which recalls the austerity of Adam Gib, the tenacious and irreconcilable upholder of Covenanting traditions. Not only was the request refused, but there was added an impatient expression of the disapproval of the conduct of the Irish brethren in not resting satisfied with the decision already given. However, the efforts of the Irish brethren did not prove fruitless. They had the effect of clearing the air, and of revealing to many members of the Synod that reasons for a change of government had come into view. In the following Synod these members proved less conservative in outlook and temper. The suggestion of a General Synod with provincial Synods in subjection to it gained ground quickly, and when the necessary preparatory measures had been completed, the government of the Church was re-constituted in this manner. Thus it happened that an Irish Synod was erected in 1788, subordinate to the General Associate Synod of Scotland, and this circumstance prevented the consummation of the union of the Irish Burghers and Antiburghers for thirty years.

VII

In 1785 the Synod, mindful of a mutual consent between the Scottish Burghers and themselves to meet in a General Synod every seventh year, instructed their Moderator and Clerk to write to the Scottish Synod, stating that, owing to the decease of ministers, they had so many vacancies on hand, that it would be impossible for them to be present in such numbers "as would tend either to the interest or honour of the Secession."

From the General Synod, met in 1786, they received a reply reminding them that the two Synods had entered into articles, in September 1779, to meet in a General Synod every seventh year, and that in May they had met in Glasgow for the convenience of the Irish brethren, none of whom appeared. They went on to say that they had appointed another meeting to be held in Edinburgh in September, and that they desired the Irish brethren to attend. At the same time they intimated that they entertained doubts as to the validity of the General Synod, constituted, as it was, of only two Synods.

In reply the Irish Synod resorted to casuistry. They pointed out that there was no Irish Synod when a General Synod was proposed, so that they never as a Synod, gave

explicit consent to the said General Synod. Also, that the idea thereof did not meet with their approbation, which may be seen in the minute of their constitution, which is as follows: "We do hereby signify our hearty inclination to hold a correspondence with our sister Synod and Church in Scotland for our mutual edification, but think it expedient not to lay ourselves, as yet, under any restrictions as to the manner of said correspondence." They also concurred with the expressed opinion that a General Synod, composed of two Synods, one in Scotland, and the other in Ireland, was not constitutional, nor, on their part, could be attended upon, so as to answer the purpose of mutual edification. They resolved, notwithstanding, to carry on an occasional correspondence.

To this the Scottish Synod replied, under date September 7, 1786, that they agreed as to the inexpediency of carrying on the General Synod, and had accordingly dissolved it. They desired, however, that the Irish students would continue under the direction of their professor. The Irish Synod assured them that their students would be trained in Scotland as formerly.

VIII

When the Synod met on July 3, 1787, the earliest opportunity was seized to read a long and stimulating communication from the Rev. John Brown, of Haddington, whose name had become a household word among Seceders. Mr. Brown's epistle was in the nature of a farewell address, written in a tone which recalls the final exhortations of Paul to Timothy, his "own son in the faith." This eloquent preacher, profound scholar, and voluminous writer, had acted as Professor of Theology for the Burghers for twenty years, and the majority of the ministers in the Synod had been trained by him. Of the twenty-two ministers present on this occasion, seventeen had sat at his feet, but the whole Synod were conscious of the great service which he had rendered to the Burgher cause, and of the reverence due to his character.

Professor Brown wrote this epistle under a sense of age and infirmity, though he was only sixty-four, but the worthy man had a desire to anticipate the hour when increasing frailty would terminate his earthly labours. With this in mind, in October 1786, nine months before his decease, he penned this valedictory address to his "Dear

Younger Brethren" in Ireland. It naturally begins on a mournful note, stating that he has "no hopes of seeing them any more on earth," but, he assures them that he continues earnestly desirous of seeing them "entered or entering into the joy of our Lord." He reminds them of those times when he "urged the great truths of God on their understanding and conscience," and recalls the many occasions when he exhorted them to cultivate personal godliness and to be zealous for the souls of others.

The Synod unanimously agreed to insert his hortatory epistle in their minutes as a memorial of their pious and eminent Professor, and also accorded him a vote of thanks for his care and faithfulness in training and edifying their students.¹ The tragedy of it all was, that while the Synod were preparing this tender and grateful recognition of the services rendered by their venerable friend, he had gone to his rest fifteen days before. This aspect of things transformed his letter into a legacy, and their chaplet for his brow became a garland for his grave.

The transmission of news in those days was tardy and uncertain. Even between London and Edinburgh, the two capital cities of Great Britain, where we would expect the speediest transit, it took almost a week to convey the mail-bag from one city to the other. In Scotland there were few towns which enjoyed the benefit of an established post, and in Ireland, fewer still. To convey letters from one Kingdom to the other, there was not only the land journey to be overcome, but also the uncertainty of a favourable passage across the channel between Portpatrick and Donaghadee. Under such conditions it was inevitable that news should travel slowly. In the remoter districts ministers were praying for the restoration of the King to health weeks after his lamented majesty had been buried.²

The battle of New Orleans (1815) was fought fourteen days after peace had been ratified between Britain and the United States at Ghent.³

¹ During the twenty years that Professor Brown occupied the chair of Divinity, he trained forty students for the ministry of the Irish (Burgher) Synod. At the date of his decease four of these had been called to higher service, viz. James Carmichael, Samuel Edgar, Thomas Dobbin Fryar, and Joseph Kerr. Seventeen were ministers in active duty, and the remainder were probationers and students.

² *Social Life in Scotland*, by G. Graham, p. 47.

³ *Fifty Years of Fleet Street*, p. 148.

At the Synod of 1786 the three Presbyteries were enjoined to consider the literary improvement of the young men designed for the ministry, and each to prepare such a scheme of education as they judged would secure ministerial efficiency. At the same time a Committee was appointed to receive the several schemes, and from these to devise a plan which should be submitted to the ensuing Synod. This Committee now gave in a plan to which the Synod gave their sanction, and which was similar to one adopted by the Scottish Synod a year previously. It required students to pursue a regular course of study for three years, at one of the Scottish Universities, before they applied for admission to the Divinity Hall, and Presbyteries were instructed to obtain from each student a certificate as to his moral character, issued by the Session of the congregation to which he belonged. Two sessions at the Divinity Hall sufficed. In this manner the Synod hoped to promote the efficiency and respectability of those whom they licensed to preach the Gospel. At several points in their scholastic career, students were subjected by their Presbyteries to a rigid examination as to their soundness in the faith, and their experience of practical religion.

IX

In 1788 the subject of American missions was brought before the Synod by some letters which had been received from Georgia and the Carolinas. It appeared from these communications that conditions existent in these States were deplorable for want of a Gospel ministry. The late Revolutionary war had proved disastrous to the Presbyterian Church not only in the States mentioned but in numerous other places. The ministers and members, almost to a man, engaged freely in the patriotic cause, the former taking a foremost part, as they had the ear of the public, and preached on the duty of resisting the arbitrary government of the British Parliament. When war broke out in 1775, many of the ministers joined the army as chaplains, in which office they had an opportunity of encouraging their people to persevere in the conflict, and some even donned arms and entered the field as combatants. The Presbyterians were looked upon by the royalist army as the chief rebels, and when opportunity presented itself they were made to suffer the vengeance of an exasperated foe. Many meeting-houses were destroyed, and as the ministers and capable

men were absent on a sanguinary errand, long continued, religion everywhere decayed. With the return of peace there was the usual aftermath of war, the neglect of religious ordinances, and abandonment to every form of licentiousness. The condition and prospects of the Church were most discouraging, and years elapsed before the disastrous effects of the prolonged and sanguinary conflict were remedied. With the return of peace the paralysing influences of the war slowly disappeared, and, in the same tardy manner, religion regained the attention of the public and the Church revived.

Many Scots had settled in the Carolinas as early as the year 1729, and, after 1745, their numbers were greatly increased by refugees who had been in arms for the Young Pretender. From this period onward they continued to be augmented by a constant stream of Scots and Irish, who emigrated for various reasons, chiefly economic. When Arthur Dobbs, a member of a family of high standing in the neighbourhood of Carrickfergus, was chosen Governor of North Carolina in 1753, his appointment had a great influence on such of his countrymen as desired to improve their conditions by emigrating. Ten years later, by the Treaty of Peace made with France, Great Britain gained possession of the whole of North America east of the Mississippi, after which there was a steady flow of emigrants from Scotland and Northern Ireland into all of the American colonies. Many of these emigrants were Seceders, who carried with them the religious ideas and institutions to which they were accustomed in the homeland. Unhappily the bitter controversy about the Burgess-oath, and the animosities which it occasioned were not left behind. The majority of these Secession emigrants appear to have been Antiburghers, but, be that as it may, for some years prior to 1753, both sections of the Secession had plied their respective Synods in Scotland with repeated requests for Gospel ordinances. The rapid growth of both denominations at home prevented a favourable response, but, in the year named, the Antiburgher Synod resolved that measures should be taken to gratify the desire of their American brethren. To this end Mr. Alexander Gellatly was licensed and ordained that he might settle in an orderly manner among them. At the same time the Rev. Andrew Arnot, of Midholm, was appointed to undertake a temporary mission, and both were instructed to ordain elders and erect congregations in such places as were ripe for settlement. In the

following year Mr. James Proudfoot was also licensed and ordained for mission work in America, and he was followed in 1759 by Mr. Matthew Henderson on the same religious duty. A Presbytery was now constituted, entitled "The Associate Presbytery of Pennsylvania, subordinate to the Associate Synod of Edinburgh." To the Presbyterians of the American General Assembly the Secession ministers appeared as intruders, and were attacked as schismatics, separatists, and preachers of error. Nevertheless the Seceders prospered and in a few years the Presbytery consisted of nine settled congregations.

X

The Presbytery was on the verge of a new era, when the Rev. John Mason, duly licensed and ordained in Scotland, settled in Cedar Street, New York, in 1761. He immediately joined the Presbytery of Pennsylvania, which consisted of only two members, as Mr. Gellatly had died shortly before Mr. Mason's advent, and at an opportune time he introduced the subject of coalescence with the Burgher brethren. But, before we proceed further we must introduce the other leading character in this desirable transaction.

The story of the American mission, as it appears in the records of the Burgher Synod, is not so encouraging as that of the Antiburghers. The action of this Synod seems to have stimulated their rivals to undertake a similar mission to those in America who maintained Burgher principles. In 1754 the Synod appointed the Rev. Thomas Clark of Ballybay to proceed to Pennsylvania in August and remain till April in the following year. It happened that Mr. Clark was unable to fulfil this appointment, for reasons which the Synod considered valid, and the subject of an American mission was not resumed during the next decade. The lethargy of the Synod was interrupted by the action of the Rev. Thomas Clark, who, in 1764, emigrated with a large portion of his congregation to the State of New York. The following year the Synod received petitions from Nova Scotia and Pennsylvania which revealed their destitute spiritual condition, and craved a supply of ordinances for the needs of an increasing population. In reply, the Synod appointed the Rev. David Telfair, of Bridge of Teith, to undertake a temporary mission to Pennsylvania and Truro in Nova Scotia, with instructions to ordain elders in each as he saw cause. He was then to associate himself with Mr.

Clark at New Perth (now Salem), and constitute a Presbytery. These promising arrangements were, unhappily, brought to nought when Mr. Telfair found that it would be inconvenient for him to go at the appointed time.

In September 1765 the Synod received a petition from a body of people in New Cambridge, in the State of New York, requesting that a minister should be sent to them. The Synod had now three places on hand, earnestly supplicating for religious ordinances to be established among them. In hope of meeting these urgent demands the Synod recommended Mr. Thomas Mayne, Mr. Joseph Kerr, and Mr. Daniel Cock, to consider the possibility of their undertaking a temporary mission, and, in case they should agree to do so, they appointed three probationers to accompany them. This plan met with no support from the persons nominated, and as a result the American Burghers were left to another period of conference and prayer.

However, at an adjourned meeting of the Synod in November a communication from the people of Philadelphia revived the interest of the Synod in their brethren on the other side of the Atlantic. In it they expressed their great disappointment on learning that Mr. Telfair was unable to come to them, as they had built a meeting-house, and had made provision for a minister. They went on to state that the division caused by the Burgess-oath had been productive of many unhappy results in their neighbourhood, and, that, at present, Mr. Clark on the one hand, and the Antiburgher Presbytery of Pennsylvania on the other, were endeavouring to obviate these by effecting a coalescence, as far as American Seceders were concerned. They requested the Synod to acquiesce in this desirable consummation, and adopt measures which would help towards its accomplishment. They concluded by renewing their request for a visit from Mr. Telfair.

On Mr. Telfair intimating his willingness to go to America, the Synod renewed his appointment, and instructed him to set out early in 1766, taking Mr. Samuel Kinloch, probationer, with him, and both to remain till the following April. The three districts which had applied for ministerial aid were to be visited, and elders were to be ordained in each, if they thought fit. They were then to join with Mr. Clark in erecting a Presbytery, which should ordain Mr. Kinloch in case he accepted a call.

When the missionaries arrived they learned that Mr. Clark, through the agency of Mr. Mason of New York, had

coalesced with the Associate Presbytery of Pennsylvania. Mr. Mason was a strenuous advocate of union. He characterized the dispute that existed between the two Synods, as "the dry, the fruitless, the disgracing, the pernicious controversy about the Burgess-oath." He is credited with a more extended denunciation, made in the following words, "This controversy has done infinite injury to the cause of Christ in Scotland, and wherever it has shed its malignant influences. For my own part, I cannot reflect upon it without shame and perplexity. Though we differ only about the meaning of some Burgess-oaths and some acts of Parliament, our mutual opposition has been as fierce as it would have been had we differed about the most important points of Christianity. The infatuation we have fallen into will amaze posterity."

These outspoken sentiments came to the ears of Adam Gib, the austere and unrelenting Antiburgher, who had been the main cause of the breach. Gib brought the matter before the Synod, and charged Mason with a grievous defamation of "the Lord's gracious and memorable interposal for the support of the Secession interest." He proposed that Mason's name should be erased from their roll, and that the Presbytery of Pennsylvania should be instructed "to lay him aside from a seat amongst them." The Synod refused to entertain this motion, acting in the same manner as they had done in 1769, when the same individual had introduced a lengthy overture concerning the Secession Testimony. In both instances Mr. Gib revealed his disapproval of the actions of the Synod by refraining from attending its meetings, and in the case of Mason, he abstained for a period of four years. He only resumed his seat when the Synod agreed to adopt his proposal and strike Mason's name off their roll.

Mr. Telfair proceeded to Pennsylvania, and Mr. Kinloch to Nova Scotia. In May 1767 the Synod received letters of thanks from the three congregations visited by Mr. Telfair and Mr. Kinloch, and petitions requesting that these ministers might be allowed to continue with them a little longer. They also stated that the coalescence had been productive of great harmony. Mr. Kinloch returned home in the beginning of 1769, and Mr. Telfair at the close of this year, and for a time the American congregations were destitute of ministers. In August 1769, the Rev. Daniel Cock, of Greenock, was appointed to go to Nova Scotia, which he did in due time, and settled at Truro. A year later

the Rev. David Telfair and the Rev. David Smith, of St. Andrews, demitted their charges, and removed to America in the summer of 1771. Mr. Smith settled at Londonderry in the province of Nova Scotia, and Mr. Telfair in Philadelphia in connection with the Presbytery of Pennsylvania. Some years after his settlement the Presbytery began negotiations with the Presbytery of the Covenanters with a view to coalescence. After much discussion a basis of union was arrived at. They adopted the Westminster Confession of Faith (excluding the article dealing with the power of the Civil Magistrate), and the Catechisms, as the ground upon which they would unite, and both parties abstained from expressing an opinion as to the duty of covenanting, or on the perpetual obligation of the Covenants upon posterity. The union was consummated in June 1782, under the designation of "The Associate Reformed Synod of North America." The names of the brethren thus brought into unity were: Revs. John Mason, James Proudfoot, Matthew Henderson, Robert Annan, Wm. Logan, John Rogers, John Smith, John Murray, and David Annan, formerly Anti-burghers; Thomas Clark and David Telfair, Burghers; John Cuthbertson, Matthew Lynd, and Alexander Dobbin, Covenanters. The last two were born in Ireland; all the others were of Scottish parentage.

This was the Church which appealed to Synod in 1788 for some ministers to be sent for settling in Georgia and the Carolinas, and it was into the fellowship of this Church that almost all the Burgher ministers who emigrated from time to time, were received.

XI

The aforesaid letters, which revealed the unsatisfactory state of morality in the Carolinas and Georgia, and which supplicated for ministerial aid in supplying Gospel ordinances, were listened to with great attention and becoming sympathy. Steps were immediately taken to comply with the request, and it was agreed that the probationers of the Synod should be interrogated on the subject, and, in case any of them consented to engage in this work, that they should be put on trials and be ordained forthwith. The inquiry was disappointing as none yielded to the solicitations of the Synod.

In the following year (1789) the Rev. Thomas Clark, who had removed from Ballybay (Cahans), twenty-five

years before, and was now settled at Long Cane, South Carolina, wrote particularly to the Presbytery of Monaghan, specifying the number of probationers which he desired to be sent out. He asked for three, but only Mr. David Bothwell and Mr. James Rogers thought well of the project, and expressed their readiness to comply with the request. Some time after their arrival in America Mr. Clark returned the thanks of his Presbytery to the Presbytery of Monaghan, and to the Synod, for sending out these young men on this important mission.

In 1792, Mr. Clark, as Moderator of the Carolinas and Georgia, addressed the Synod in the manner which he had adopted three years before, and requested expressly that Mr. William Blackstock and Mr. Moses Kerr, probationers, should be sent to assist in the work of the Gospel. Mr. Blackstock consented, but Mr. Kerr remained to serve for a period in the Church at home.

Nine years later Dr. John Mitchell Mason came to Scotland on a dual errand. He arrived in the summer of 1801, as correspondent from the Associate Reformed Synod, and was welcomed by the Synod of Edinburgh, not only for his own, but also for his father's sake. He was a son of the Rev. John Mason of Cedar Street, New York, and had been called to succeed his father in that important charge. Dr. Mason, though a young man, was already eminent as a preacher and scholar, and had acquired a commanding influence in the councils of the Synod to which he belonged. He had projected a plan of a Theological Seminary in connection with his denomination, and was now in Scotland for the purpose of acquiring a library for that institution. His further purpose was to obtain a supply of preachers for vacant congregations in America. In 1802 he wrote to the Synod in Ireland, requesting that a Committee should be appointed to meet him in Belfast, in August, ostensibly for the same purpose. His visit to Ireland proved fruitless, but, in Scotland, his appeal met with good success, as he sailed in September for America, accompanied by four ministers and two probationers. His plan of a Theological Seminary was carried into effect in 1804, and the Synod, in gratitude for his services, elected him to be the first Professor in this institution. The erection of this seminary was attended with beneficial results, as it secured for the Synod a constant supply of preachers, less alien in outlook than those obtained from the other side of the Atlantic. The ministers of the Irish Burgher Synod who emigrated—as many did—after

the beginning of the nineteenth century, were, with few exceptions, received into the membership of the Associate Reformed Synod. About 1822 this Synod effected a union with the General Assembly of America.¹

MINISTERS AND PROBATIONERS WHO EMIGRATED TO AMERICA.

BURGHER MINISTERS

1764—Thomas Clark . . .	Associate Reformed Church	
1772—Hugh McGill . . .	Newcastle Presby. (Synod of New York).	
1773—Wm. Ronaldson . . .	Associate Church.	
1793—John Craig . . .	Associate Reformed Church	
„ —George Mairs . . .	do.	do.
1794—Wm. McAuley . . .	do.	do.
„ —John Riddell . . .	do.	do.
1796—Alex. Moore . . .	Unknown.	
1798—James Harper, Sen. . .	Associate Reformed Church	
1799—Thomas Smith . . .	do.	do.
1800—Charles Campbell . . .	do.	do.
1801—Andrew Wilson . . .	do.	do.
1804—Alex. Denham . . .	do.	do.
1806—John Caldwell . . .	Unknown.	
1807—Josias Wilson . . .	Associate Reformed Church	
1816—Moses Kerr . . .	do.	do.
1818—Samuel Weir . . .	do.	do.
1819—James Wilson . . .	Unknown.	
1826—John Gamble . . .	Associate Reformed Church	
1831—John Allen . . .	Unknown.	
1834—James Green . . .	Associate Reformed Church	

BURGHER PROBATIONERS

1789—David Bothwell . . .	Associate Reformed Church	
1790—James Rogers . . .	do.	do.
1792—Wm. Blackstock . . .	Associate Church.	

¹ This union was not accomplished without dissent on the part of some, particularly the Associate Reformed Synod of New York. This body claimed the Mason Library and the funds invested for the maintenance of the Seminary. The former consisted of about 2,500 volumes, and the latter amounted to about 10,000 dollars. In January 1738 the Court of Chancery awarded both library and funds to the plaintiff Synod.

THE BURGHERS—PART II.

1792—Robert Warwick . .	Associate Reformed Church
1793—James Mairs . . .	do. do.
1797—James Gray . . .	do. do.
„ —Robert Kerr, M.A. .	do. do.
1798—James Walker . .	do. do.
1802—David Risk . . .	do. do.
1812—David Norwood . .	do. do.
1818—Isaiah Niblock . .	do. do.
„ —Alexander Lewis . .	do. do.
1819—James McAuley . .	do. do.
„ —Joseph Penny . . .	do. do.
1820—James Harris . . .	General Assembly, U.S.A.
1821—John Gray . . .	do. do.
1822—James Douglas . .	Associate Reformed Church
1823—James Wallace . .	Associate Church.

TO CANADA

1817—Hugh Kirkland . .	
1824—Thos. Johnston . .	
1832—George McClatchey .	
1841—Wm. Brown . . .	
1849—Thomas Lowry . .	
„ —Thomas McPherson .	
1853—David Bell	Unknown destination.

ANTIBURGHER MINISTERS

1799—Francis Pringle . .	Associate Reformed Church
1800—James Harper, Jun. .	do. do.
1807—Thomas Campbell .	Associate Church: Baptist Church
1818—Alexander Donnan	Associate Church.

ANTIBURGHER PROBATIONERS

1774—Andrew Patton . .	Associate Church.
1807—John Dickie . . .	do. do.
1816—Alexander Wilson .	do. do.

XII

It is gratifying to contemplate the zeal which the Associate Synod displayed in the cause of Church extension. There were many districts so situated that their distance from the meeting-houses of the Synod of Ulster made it inconvenient for members to attend with due regularity.

The latter Synod had exhibited great reluctance to facilitate the people in their acts of devotion, by supplying places of worship to which they might conveniently resort. One can understand how it was that the ministers hesitated with regard to an action which would not only diminish the number of their hearers but also their dividend derived from the Regium Donum. The Seceding ministers, though poor, took advantage of this remissness, and with praiseworthy zeal and activity, planted congregations wherever they found encouragement and a tolerable prospect of success. The rapid increase of their congregations rendered necessary a corresponding increase in the number of their Presbyteries, in order that the business of the Church might be carried out with facility and dispatch. In 1790 the Presbytery of Tyrone was erected out of constituents chosen from the Presbyteries of Monaghan and Derry. A similar scheme was carried out in 1796, when the Presbytery of Armagh was erected out of members chosen from the Presbyteries of Down and Monaghan. In 1802 the Presbytery of Tyrone had increased to such a degree, that, for convenience, it was considered advisable to divide it into two, called respectively Upper and Lower Presbytery of Tyrone. For the same reason the Presbytery of Derry suffered a similar division in 1815, when all the members on the eastern side of the Bann were erected into the Presbytery of Antrim. Soon after this transaction the Burghers and Antiburghers merged into one, and a system was adopted whereby the Gospel might be carried into the South and West of Ireland. By this commendable undertaking the current of Church extension was increased in volume, and progress was made that was highly gratifying.

XIII

The Synod were in a reminiscent mood in 1791, and recalled events which were temporarily irritating, but which they had borne with a calm and quiet spirit. The issue revealed that their action was wise, and had received the Divine blessing. This spirit had the effect of rendering some, who formerly opposed themselves to the Secession Testimony, less hostile, and even to look upon it with friendly eyes as a blessing to religion in this land. These sentiments were expressed in "Reasons for a Fast," a document which was adopted by the Synod, and ordered to be read in all the congregations owning subjection to them. This glance back-

ward by the Synod, at the goodness and mercy which followed them, we cannot refrain from giving in their own words:

“The gracious countenance that a good God has given to them in lifting up a Testimony for the truths of the glorious Gospel; in less than the space of half a century, through the hand of our God upon us, from two or three witnesses at first fixed in Ireland to that respectable body which now composes the Associate Synod of Ireland, because He had overruled the vigorous opposition made against the weak instruments, joined together in lifting up a Testimony everywhere spoken against and loaded with the most groundless slanders; violence offered to the persons of some, and threatenings thrown out against all. Yet God, in His Sovereign Providence has so effectually dispelled the cloud, that, not a few of the sober and thinking, who never, as yet, have joined in communion with us, are forced to own the great mercy of God in directing us to lift up a Testimony to preserve amongst the Protestant Dissenters the almost expiring life of pure and undefiled religion in doctrine, discipline, and worship.

Because that He who watches over Israel, has yet, in great mercy, granted to us to be of one heart and one mind in the belief and profession of the doctrines of free grace; besides, the unity and Christian harmony is still growing between this Synod and the Associate Synod of Scotland, whom, with unfeigned gratitude, we would ever desire to acknowledge as the happy instruments in the hand of God, to begin and forward the good work of God amongst us. That God is affording us great plenty of the means of grace—that the Lord of the harvest is sending forth intrants into the ministry—the labours of some of whom are blest in the Southern States of the continent of America: And that the Word of the Lord seems to prosper there, as appears from the repeated applications made from year to year to the Associate Synods of Scotland and Ireland, earnestly praying for more to come over and help them.”

This satisfactory list of blessings received, which forms the ground for thanksgiving, is followed by one much less happy, depicting the moral laxity of the times. It was to be regarded as conducing to humiliation of spirit, and calling for fervent prayer that God would deliver this land from the guilt of back-sliding. This portion of the “Reasons” began

by deploring the prevalence of deistical principles, and "Arian and Socinian heresies, imbibed by many, and openly maintained by some; the greater part of Protestants looking for salvation through the works of the Law instead of looking for salvation through union with the Lord Jesus, who, of God, is made unto us wisdom, righteousness, sanctification, and redemption."

When it has disposed of the theologians, the document goes on to specify the actual transgressions noticable in society; "profanity increasing," "religion laughed at," the "really religious mocked," "abominable immoralities," profanation of the Sabbath," "horrible and inhuman murders perpetrated in many places," and many more such-like vices. It ends, however, on a hopeful note. The Church had prayed long and fervently for the downfall of Anti-Christ with results which limited this petition to a persevering few, "though the wonderful revolution in France seems to hold out that event as a hastening in the holy Providence of God."

XIV

In September 1790, the Irish students attending the Divinity Hall at Selkirk, petitioned their respective Presbyteries to use their utmost efforts, at the next meeting of the Synod, that a Professor of Divinity should be appointed to instruct candidates for the ministry in their own Kingdom. This subject was introduced into the Synod in 1792, by the Presbyteries of Down and Monaghan, when that body decided "that though the measure is desirable, yet it is not practicable."

When we consider the fatigue and expense to which Irish students were subjected for many years, there can be no doubt that such a request was highly justifiable. To undertake a journey on foot, on execrable roads, and frequently from a distant home, to the port of Donaghadee, a sea voyage to Portpatrick in an open wherry,¹ and then resume the long march to Glasgow, Kinross or Haddington, as the case might be, constituted a hardship which the Synod should have been ready to obviate, at least in part. Attendance at a Scottish University was indispensable, as matters then stood, but to institute a local Divinity Hall was simplicity itself, and should have been proceeded with at a much earlier date.

¹ Decked sloops were first used in the passage across the channel in 1780.

THE BURGHERS—PART II.

This subject was resumed at the following Synod, and a small Committee was appointed to devise a plan for carrying it into effect. This plan was rejected by the Synod in 1794, but, in 1795, steps were taken towards securing satisfactory regulations which were to be laid before the following Synod. These regulations when produced were readily adopted by the Synod. They were of an obvious kind, merely stating that the session should commence in July or August, and continue for ten weeks, and that students would be required to attend four sessions after having spent two at a University. Five candidates were nominated for the professorship, out of whom the Rev. John Rogers, M.A., was chosen. A salary was attached to the office but the amount was unnamed for the present. At a later date a sum of twenty pounds was agreed upon.

XV

In 1796 Mr. Robert Kerr, a student under the inspection of the Presbytery of Monaghan, presented a petition against the formula of questions proposed to probationers when receiving licence. What Mr. Kerr objected to was the polemical article about the power of the Civil Magistrate in matters of religion. He proposed that a declaration of his own on this subject, should be accepted instead of the said article, and at the same time tabled a complaint against the Presbytery for refusing to license him.

At the same Synod Mr. James McAuley and Mr. James Gray, probationers, together with Mr. James Riddell, a candidate for licence, transmitted a petition requesting "that the words, as received by the Church of Scotland, be inserted in the formula, and also that the Synod declare, that those who subscribe it, are at liberty to understand it as giving to the magistrate no power to annoy men on account of their opinions concerning religion, or their mode of worship."

The Presbytery of Monaghan quickly disposed of Mr. Kerr's complaint against them for refusing to license him, when they explained that he had denied the perpetual obligations of the Covenants. The Synod now entered upon Mr. Kerr's petition, and after reasoning for three or four hours, adopted the following overture:

"That this Synod allow of any candidate for the sacred ministry to subscribe the Westminster Confession of Faith, as the confession of his faith, though he should

declare that God alone, and not any magistrate, is Lord over the conscience, but this shall not be considered as an alteration, but only an explanatory clause of the Synod's formula."

Against this overture the Rev. John Gibson entered his dissent, and the Rev. John Rogers also expressed dissatisfaction, but on being assured that the formula and questions should be continued, he withdrew his opposition. The formula agreed upon was that used by the Presbytery of Down when licensing probationers and ordaining ministers. The petitioners, McAuley Riddell, and Kerr, expressed themselves as satisfied with this arrangement, while Mr. Gray sought time to consider it.

In this manner the Synod settled a subject which had been introduced into the Scottish Burgher Synod the previous year, and which continued to be discussed with increasing bitterness for several years, and, at length, terminated in schism and the erection of another Synod.¹

XVI

About this period the Churches of the Reformation became alive to the claims of the heathen upon the Gospel. In 1796 this subject was revived in Scotland, and found an echo in Ireland in the following year. There had been great missionary efforts in the past from the days of the Apostles down to the time of the Reformation, but since then Protestantism had been so busied with domestic affairs that the claims of the heathen were well-nigh forgotten. When the subject was rescued from oblivion and brought to the front, there were many who looked upon it as a Utopian scheme, but there were others who looked upon it as an injunction laid upon the Church by our Lord Himself, and consequently felt that it should occupy a foremost place in the efforts of those professing an evangelical creed.

The Synod were of the latter class, and, while, at present, they were unable to provide means for diffusing the Gospel over the world, they passed the following overture in view of greater effort in the future:

"That each minister, by the assistance of the Session, shall recommend and endeavour actively to promote extraordinary prayer, in public and in private, in their respective congregations, for the spreading of the Gospel

¹ The Original Burgher Synod

through the heathen world, the revival of true godliness amongst ourselves, and hastening the glory of the latter day according to the Scriptures."

When the Synod met in Armagh in the fateful year 1798, as appointed, no members were present from the Presbyteries of Derry and Tyrone. When interrogated as to their absence, by the Synod in 1799, they stated that they had received notice of adjournment from the Rev. George Hamilton, Moderator. Mr. Hamilton apologised for his action in this particular by stating that he had acted in this manner towards these Presbyteries "from motives of prudential fear of danger," and that he was sorry for his action. The Synod accepted his apology, but at the same time expressed their disapproval of his conduct, and declared against any such freedom being taken in future.

XVII

Of late, the Synod had grown dissatisfied with Mr. Hamilton and some other ministers for the part which they had taken in founding and encouraging the Evangelical Society of Ulster. The manner in which this Society originated and the purpose it was designed to achieve have been related in another place in this narrative. In 1799, the Presbytery of Down instituted an inquiry into the conduct of those who were reported to be following a divisive course from the Secession Testimony. In this they were supported by the Presbytery of Monaghan who presented an overture to Synod to the following effect:

"Whereas several of our community, both ministers and private Christians, have, of late, adopted a plan for spreading, as they call it, of evangelical principles, in a method not hitherto practised in our community, the members of the Presbytery of Monaghan, before they pass any judicial determination, desire to have the collective judgment of this Synod respecting the propriety of such conduct."

The Synod had now entered upon a period of evangelical advance where they were to discover that their own members entertained sentiments which could not be overcome by exercising their authority or by persuasion. On the occasion to hand, they appointed a Committee to prepare and bring in an overture in reply to that of the Presbytery of Monaghan. This Committee did as they were requested and brought in the following overture in due time:

“From the declarations of invariable attachment to the Presbyterian form of Church Government and Worship by those members who were supposed implicated in some endeavours towards spreading the Gospel, in a manner not consonant to Presbyterian principles and obligations, we are persuaded of their sincerity in such declarations, and of the purity of their intentions; and, that whilst we allow and approve of intercourse with ministers and people of different denominations, and of evangelical principles, in private ordinances, such as prayer, praise, Christian conference, and the like; and also while we allow the expediency in certain circumstances, of professors of Christ, of different denominations, uniting their endeavours, both temporal and spiritual, in missioning forth persons duly qualified to declare the common salvation to sinners in those parts where the Gospel is not known; Yet in faithfulness to our trust, who are to confirm the churches over which the Holy Ghost has made us overseers, we recommend it to the different Presbyteries under our inspection, to be cautious against allowing any infraction or dereliction of any part of that Scriptural Reformation, to which, through the blessing of Christ our Head on us and our forefathers, we have attained in one form of Gospel, Doctrine, Discipline, and Worship, that we may mind the same things, and walk by the same rule, as being of one mind and one judgment.”

Two years passed before the Presbytery of Down returned to the subject, and proposed that inquiry be made whether “the Synod’s Act respecting divisive courses, passed at Armagh in 1799, had been duly observed through the different presbyteries of the Synod.” Apparently the ministers connected with the Society had persevered in its object, contrary to the opinions expressed in the resolution of the Synod, and had caused much resentment by their conduct. A Committee was appointed to confer privately with Messrs. Henry, Hamilton, Lowry, and Gibson, the ministers concerned, and bring in a report. The report leads us to infer that these ministers were resolved to adhere to the Society, but were willing to modify their attitude towards it, in accordance with the following specifications:

- “1. That while we declare our attachment to the Presbyterian order, to which we are solemnly bound by our ordination vows, we shall not give encouragement to

the lay preaching of those who have not received a commission from them who have been themselves ordained by the ministers of Jesus Christ.

2. We disapprove of any of the preachers under the authority of the Evangelical Society, going into the congregations of our brethren without their consent.
3. That we will not countenance promiscuous communion in the ordinance of the Lord's Supper."

These declarations were received by the majority of the Synod as an olive branch, but there was a minority who viewed them with dislike and suspicion. The Revs. George Hay, James McAuley, Joseph Longmoor, William Agnew, John Reid, George McAuley, and Joseph Crawford, with James McAnlis, a ruling elder, protested, and promised to give their reasons to the following Synod.

At the risk of wearying the reader we insert a copy of this document expressive of their resolve to uphold purity of doctrine and the Presbyterian form of Government:

- "1. We conceive it improper and unconstitutional in this Synod to decide upon a subject of so great importance without previous judgment, which was not granted.
2. The doctrinal system exhibited by that Society is not expressed so determinately as to guard it against a Socinian or Arminian explication. Though we do not believe our brethren connected with that Society are inclined to their principles, yet this decision is not a sufficient testimony against them.
3. Because that decision admits the ministrations of those whose ministerial abilities, and whose religious principles, and whose moral conduct, we cannot cognosce. This we conceive contrary to our constitutional principles, an offence to many, and a judical encouragement to schism, perhaps the most alarming evil to the church.
4. The declaration is absurd and unscriptural in itself; it excludes from communion in the Lord's Supper those whom it admits to ministerial communion.
5. It is not a sufficient avowal of Presbyterian principles, or a Secession Testimony, or a recognition of ordination obligations.
6. Because, though in other things we do not doubt the candour of our brethren, yet we conceive it dangerous in them to profess Presbyterian principles, and, at the

same time, exert themselves in promoting sectarian measures to the distraction of our congregations, to the infringement of uniformity, and the alienation of Christian affection, both in ministers and people, as is evident by a variety of facts in which, we think, a decision of the Synod strengthens their hands."

Having heard these reasons the Synod appointed a committee to answer them, but, if replies were given they do not appear in the minutes of the Synod. The Rev. George Hamilton, and the Rev. John Gibson, who had recently been transferred from Sligo to Richhill, ceased connection with the Synod and joined the Independents.

XVIII

Another matter, equally interesting because it was the herald of hot discussions at a later period, came before the same meeting of Synod for judgment. It was introduced by the Rev. John Wilson, of Lecumpher, who libelled the Rev. John Lowry, of Clenanees, for publishing a pamphlet, entitled *Halleluia*, in which he justified the singing of hymns in public worship. Mr. Lowry was a member of the Evangelical Society of Ulster, which may account for his liberality of sentiment on the one hand, and for the intolerance exhibited towards him on the other. At the same time we must not forget that, to the last, the Seceders evinced a superlative appreciation of the Psalms. Petitions from the congregations of Ballygoney and Boardmills nervously requested the Synod to use their authority in preventing hymns from being introduced into the public worship of God.

Mr. Wilson's libel contained five articles which the Synod decided to consider separately.

1. That the said John Lowry has emitted a publication containing some expressions the tendency of which is to sap the Divine authenticity of the Holy Scripture, as some parts of the inspired volume, in said production, are denied to be of Divine authority, and others improper to be used.

Mr. Wilson supported this Article by quoting from the pamphlet a passage which he asserted tended to Deism. Mr. Lowry denied this, pointing out that other passages spoke very highly of the Scriptures. The Synod held that the charge was proved.

II. That the general tendency of said publication is to beget strife and alienation of affection among Christians.

Witnesses were produced from Ballygoney, Eglish, Ballymagrane, and Clenanees, who testified that the pamphlet had caused strife in their respective congregations. Mr. Lowry replied that this was not his design, and that he was sorry if his pamphlet had this effect. He also said that he had never introduced hymns into his own congregation. The Synod held that this Article was substantiated.

III. That the dedication prefixed to said publication contains arrogance, if not blasphemy.

Mr. Wilson made the Synod his witnesses in this case. Their judgment on Article I pronounced it to be unsound doctrine, and Mr. Wilson held that to dedicate such to the Lord was blasphemous. In reply Mr. Lowry stated that blasphemy was a reviling of the Godhead, or speaking reproachfully of the Trinity. This he had not done. He acknowledged that the ends of dedications were to procure patronage. No person then could blame him, as he considered it his duty to dedicate everything he had to the Lord Jesus Christ. He maintained that he was not the only person who had dedicated a book to the Lord, and instanced the example of Isaac Ambrose. He was not, however, led by example, but from a conviction that it was right and proper. The Synod, however, held that the charge was proved.

IV. Want of candour in some quotations made from certain authors, together with contempt cast upon the judgment of others, whose works, I trust, shall praise them in the gate.

In support of this Mr. Wilson read a passage from Mr. Lowry's pamphlet, in which he evidenced want of candour in a quotation from Mr. Hall's *Gospel Worship*. He also read a passage in which contempt was cast on the Rev. Thomas Clark, both by the manner in which he spoke of him, and by asserting that his arguments against hymn-singing were not valid.

Mr. Lowry "expressed his astonishment that a complaint should be made for quoting the precise words of an author." He then read some passages of his pamphlet, the design of which, he professed, was to show the propriety of verifying other passages of Scripture beside the Psalms of David, to be used in the worship of God. He read also a quotation from Ridgley's *Body of Divinity*. He read a quotation from *Stewart's Collections*, A.D. 1648. Read an Act of the General Assembly, 1781. He maintained that the

practice of singing other portions of Scripture was countenanced by the principles of the Secession. Read a passage from Ralph Erskine's preface to his *Scripture Songs*. Read from the 39th page of his pamphlet arguments in favour of versifying and singing, in the worship of God, other parts of Scripture as well as the Psalms of David. He denied that he cast contempt upon Dr. Clark. "It was no reflection upon him that he differed from him in sentiment." But despite all his efforts, Mr. Lowry failed to move the Synod, and this Article was also held to be substantiated.

V. No evidence was produced, so this Article fell to the ground.

Mr. Lowry then proceeded to make the following declarations:

- "1. I detest the idea of Deism, and am sorry any sentence of my pamphlet should be construed as a reflection on any part either of the Old or New Testament.
2. I hope my publication had not a direct tendency to alienation, and if such evil should be the consequence of it, it is also a grief to my soul.
3. I revere Dr. Clark, and the authors in question in Article III, and, with them on the subject of Scripture versification, am agreed, though I may think that the arguments of that old father in the church, in some things exceptionable; and also, as the Synod disapprove of the introduction of hymns, of mere human composition, publicly in the congregations of our church at present, so do I likewise."

The Synod were satisfied with these professions of sorrow, and passed the following resolution: "That though this Synod approve of human compositions to be read for edification, yet they disapprove and condemn the practice of singing them in the public worship of God." With this deed the representatives of the congregations of Ballygoney and Boardmills expressed themselves as satisfied, and so the whole affair was terminated in an amicable manner.¹

¹ At the end of the minutes of Synod for the year 1802, the following emotional note is inserted, obviously written by the Rev. John Rogers, clerk: "The 24th Synod—Omnibus Sessionibus adfui, sit Deo laus, quorum octo, qui in primo Synodo, fuerant nunc vivunt." The eight survivors were Thomas Mayne, Sen., Joseph Longmoor, James McAuley, John Rogers, Wm. Henry, David Holmes, Thomas Dickson, and Thomas Mayne, Jun. Twelve had died.

XIX

At their first meeting in the nineteenth century the Antiburgher Synod considered two overtures which were intended to further union with the Burgher Synod. The first overture aimed at the dissolution of the connection existing between the Irish Antiburgher Synod and the General Associate Synod of Scotland. The second was a request for measures to be taken towards the union of the two Irish Synods. As the second overture was dependent upon the issue of the first, and as the first was deferred for the present, nothing decisive was accomplished.

The Burgher Synod were the next to raise the subject of union. At their meeting in Cookstown, early in July 1803, they deputed the Revs. William Moorhead, James Steen, and Samuel Edgar to wait upon the Antiburgher Synod, when it met in Belfast, three weeks later, and sound the members on this subject. The deputies attended as instructed and were graciously received. The question which they came to discuss also proved acceptable, and in reply, the Synod appointed the Revs. David Arrot, William Laing, and Thomas Campbell to co-operate with the Burgher brethren in drawing up proposals which might be received by both Synods as a basis of coalescence.

It would certainly be wearisome, and, perhaps, unedifying, to set down all the intricate proposals, communications, and resolutions which attended these negotiations. The Antiburghers, as in duty bound, submitted terms, which appeared to them acceptable, to the General Associate Synod for their judgment, and in time, received a reply of a hostile character. The parent Synod disapproved particularly of one proposition which they deemed to be a reflection on the attitude which they had maintained towards the Burgess-oath. This proposition they designated a "disorderly and offensive resolution," and, in doing so, revealed that they still associated "moral good and evil" with the manner in which this oath was viewed.

In the meantime commissioners sent from Ireland to the General Associate Synod had renewed the application for the dissolution of the connection between the Irish Synod and the parent one. In November 1806 the latter intimated that the members generally had agreed that dissolution of this connection was inexpedient. In 1807 the Antiburgher Synod considered three propositions for coalescence, of which only one received their approval. These decisions revealed that the Antiburghers were still,

in some degree, attached to scruples which the Burghers had fondly hoped time and reason had dispelled. The latter, in dudgeon, resolved in 1808, to "proceed no further in this business until it be revived by an application from the Antiburgher Synod, after it is relieved from its subordination to the General Associate Synod of Scotland."

XX

We turn now to the subject of a classified *Regium Donum*, which has already been treated in another place in this work. In this instance, however, we are only concerned with its reception by the Burgher Synod. There is evidence that it was this body who first took means to bring the claims of the Seceders to the notice of the Government. A considerable amount of secrecy attaches to the inception of the movement, which was only brought into the light in 1807, when the Upper Presbytery of Tyrone raised the question of ministerial support. In reply it was decided "that the further discussion of this business be deferred until the issue of an application made to the Government for an increase of the *Regium Donum* be known."

It appears that shortly after 1803, when the General Synod of Ulster had received an augmentation upon conditions, some Burgher brethren had taken steps to obtain similar consideration. The Revs. William Henry, Samuel Edgar, John Reid, John Bridge, and John Pollock, acting as a Committee, had already made representations to Government with encouraging results. These ministers were continued, with instructions that they should consult with Mr. William McAuley "upon every occasion whereon it may be found practicable." Mr. McAuley, who resided in Dublin, had acted as agent of the Fund for many years, and was well qualified to give advice in this matter. The Committee was particularly instructed "that no concurrence shall be, by them, or any of them, directly or tacitly given, that any system of classification shall take place, or any restriction to hinder this Synod from making such distribution as they shall think meet, of all money obtained in consequence of this application for Royal Bounty."

It was perhaps a little foolish for the Seceders to expect preferential treatment beyond that which had been accorded to the General Synod of Ulster. On that occasion the Seceders were not considered, which left them free to apply

out-spoken and opprobrious epithets to the brethren of that denomination for accepting a classified augmentation. By doing so, they had aroused considerable dissension and division, by which they had succeeded in increasing the number of their own congregations. In joining the general chorus of denunciation they had been led to declare themselves utterly adverse to the reception of a conditional grant. In doing so they liberated, so to speak, poison gas, which, now that the wind was changing, was about to be blown back upon themselves.

After many "committees" and "interloquiturs," both Synods met in Cookstown in 1808, and a joint meeting was proposed by the Burghers, and agreed upon. On one of the Antiburghers desiring to know the object of the meeting, he was informed by one that it was to consult about union, and by another that it was to consider the advisability of establishing a Widows' Fund. Here someone interrupted the speaker, and declared that they could not enter upon such an undertaking until they knew where they stood with regard to the Regium Donum, as, without it, a Fund of this kind could not be established. Mr. Bridge then reported how he and Mr. Pollock had undertaken a mission to London, and had succeeded in receiving a promise that the Regium Donum would be augmented, but that he had no official authority to state the terms upon which it would be granted.

The report given by the Committee to the Synod in 1809 proved very unsatisfactory. Apparently the Synod considered that some members of the Committee had yielded to the classification scheme, as three were dropped out. The matter was now committed to the Rev. John Reid and the Rev. John Pollock, with Mr. William McAuley to support them. It was emphasized again that the augmented Regium Donum must come to them in the nature of a gift, as it had done hitherto, and not in a classified form. But it was too late, as the Government had made its decision, and the scheme was already in existence. It was in a conditional and classified form, in which the congregations were segregated into three divisions, and the ministers were paid accordingly. Nothing further could be done wisely but to accept, and hope that, in a little time, Government would consent to a distribution in harmony with Presbyterian principles.

To obviate the invidious distinction in congregations by their division into classes, the Presbytery of Down, in 1810,

introduced a scheme for equal distribution of the Regium Donum into the Synod, which was generally accepted. It was suggested that the ministers should pool their respective grants, and that the total should be distributed equally among them. This generous proposal, which was made to preserve the principle of the parity of ministers, was, at once, adopted, and a Committee was appointed to prepare a scheme whereby it could be faithfully carried out. The Rev. John Lowry protested against this plan, and gave in his reasons to the following Synod:

- " 1. This overture is contrary to the nature of a spiritual court tending to infringe upon the property of others, and thereby destroying the civil rights of society.
2. Because such an overture is a breach of the tenth commandment, for, though the first class may approve of it, their approbation can no more sanction it than the suicide's conduct can sanction self-murder, both transgressing God's law by an infringement of their own rights.
3. Because such an overture in an assembly where all are not on a level in the subject matter of the overture, is unfair, those in the inferior class judging and voting from interested motives.
4. Because such an equalization, intended by the overture, does not tend to spread the Gospel, but to increase the wealth of some at the expense of others: A vote having carried on a former day for a voluntary subscription for said purpose of spreading the Gospel.
5. Because this overture expresses insubordination to the civil rulers, and dissatisfaction with the laws of the land, in this case, it being now an ordinance of men, demands submission for the Lord's sake. I Peter ii. 13.
6. Admit the principle of equalizing personal temporal property: why not equalize stipend, real estate, goods, chattels, &c. Such a principle is contrary to reason and religion, and is the introduction of anarchy and confusion.
7. Admitting, for argument's sake, the propriety of the overture, it must be acknowledged to be an overture of importance. The discussion of it should have been postponed for a year, according to a rule read to that effect at the opening of the Synod yearly."

To Mr. Lowry's Reasons of Protest the Revs. Thomas Dickson, Lewis Brown, William Moorhead, John Reid, and Robert McAuley, adhered.

The overture for equalization was then produced and duly considered. It provided equal moieties of *Regium Donum* as a remedy against the evil consequences which have arisen, and may arise in future, from the disagreeable proportions according to which the augmentation grant is at present distributed. It generously recognizes the claim of present and future vacancies, and promises that they shall, if sanctioned presbyterially, participate in this equal distribution. An amendment to the effect that the overture should not be obligatory, was lost, but another, stating that it should not be made a term of communion, was adopted. From all this, the protestors named above continued to signify their dissent, and it is noticable that, at the following meeting of the Synod, it was intimated that all of the ministers had not observed the deed.

This fact, coupled with petitions from several congregations, induced the Synod to make a further effort to secure from Government authority to equalize the *Regium Donum*. In this matter they sought the co-operation of the Anti-burgher Synod, whose members had been even more defective in observing a similar deed of equalization. A petition was issued in the name of both Synods, but it is difficult to see what reason they had to hope for success where the Synod of Ulster, which was much larger and more influential, had failed. A reply from the Chief Secretary, Sir Robert Peel, was read to the Synod in 1812, in which he intimated that the Lord Lieutenant had declined to recommend Parliament to equalize the grant.

Among the Burghers less hostility was shown to the ministers for receiving the classified grant than was exhibited in the case of the Antiburghers. In both sections there were many who felt that parity of rank and professed secession principles had been encroached upon by the new scheme of distribution, but the majority of these were Antiburghers. In a few Burgher congregations there were factions who held that the plan was disagreeable to the constitution of the Secession Church, and who were sufficiently numerous to erect themselves into distinct congregations, but, on the whole, the Burghers were pleased to find that Government had undertaken to assist them in supporting their ministers. While they did not agree with a classified¹ grant, seeing there was no option, they acquiesced in its reception.

¹ There were twenty-seven congregations of the first class, twenty-four of the second, and sixteen of the third. Each congregation received £70, £50, £40, annually, according to the class in which it was placed.

In 1812 the Synod, who had some years previously become alive to the importance of spreading the Gospel among the heathen, received a visit from the Rev. Alexander Waugh, who solicited their support on behalf of the London Missionary Society. Mr. Waugh, afterwards D.D., was one of the founders of this society, and remained, during his life, an active member. He was a Scottish Seceder, who had been translated to Wells Street, London, and it was he who framed the fundamental principle of the Society, which gained for it the high place which it continues to hold in public esteem. In reply to Mr. Waugh's representations, the Synod sorrowfully regretted that their narrow circumstances prevented them from affording pecuniary aid at present, but promised to follow the efforts of the Society with fervent prayer.

XXI

In the following year, 1813, the Synod received a communication from the Board of Managers and Visitors of the Belfast Academical Institution soliciting their patronage and support. This seminary, the object of which was to provide a higher education for Irish youths in their native land, was first considered and decided on in 1807. A suitable edifice was erected by subscription, and, in 1810, the Institution was incorporated by Act of Parliament. It opened in 1814 with a school department conducted by several masters, and a collegiate under the direction of a faculty consisting of the several professors. The College session began in November and ended in April, when the students were examined publicly, and premiums were awarded to those who excelled. Those who desired a General Certificate in Arts, were examined at the end of the philosophical course,¹ when certificates were given to those who answered satisfactorily.

To the request of the Board of Managers and Visitors, the Synod sent a reply, stating that multiplicity of business precluded an answer at present, but promised that the subject would be considered at their next annual meeting. When the subject came before the Synod for consideration they deemed it wise to appoint a deputation to interview the Board of Managers that the design might be more

¹ This included Greek, Latin, Logic, Moral Philosophy, Mathematics, Natural Philosophy, and Belles Lettres.

accurately ascertained, and to inquire how far the Synod could encourage the Institution.

The report of the deputation was received by the Synod in 1815, and was found to include a list of the classes which were being conducted at present, and of those which the Board intended to add. Dr. Drennan and Mr. William Magee, who attended as a deputation from the Board, intimated that since the visit of the deputation, another Parliamentary grant had been made, and that the Institution had been classed along with other educational establishments to be provided for annually by grants from Parliament. It was also stated that the lectureships to be established would cover the course enjoined by the Synod, except Divinity, and that an ample lecture-room would be provided for a Professor, if appointed. The Synod, on hearing this, decided to recommend their students to attend the Institution.

The same Synod was called upon to elect a Professor of Divinity and a Clerk of Synod, as Professor Rogers, who held both offices, had died in August 1814. No lectures were given during the ensuing session, an omission which called forth remonstrances from the senior students, and which was healed by admitting them to license without further attendance at the Divinity Hall. The dual office formerly held by Professor Rogers was filled by the Rev. Samuel Edgar, who was elected at a salary of fifty pounds a year. For the first year he had the option of delivering his lectures in Belfast or Ballynahinch. The lectures were to be given in winter and to be of three months' duration. In 1816 they were extended to five months, and in 1818, the curriculum included three sessions at College and four at the Divinity Hall.

XXII

The Synod resumed the subject of union with the Anti-burghers in 1816, on receiving a request to do so signed by three ministers from each section of the Secession. After due consideration the Revs. Joseph Lowry, James McCullough, and Thomas Mayne Reid were deputed to wait on the Antiburgher Synod, which met in Belfast the following week, and propose the *status ante litem* as a basis of union.

In 1817 both Synods met in Cookstown, which indicates that so far there was agreement among them, and that the

THE SECEDERS IN IRELAND

promised land was in sight. A deputation was sent from the Antiburgher Synod to ascertain from the Burghers whether or not they were willing to accept the grounds of union, adopted at their meeting in Belfast in last July. In reply, the Burgher Synod stated that they considered "any other ground on which to proceed towards coalescence than the *status ante litem*, as unlikely to attain the desirable issue of union, it being the ground taken heretofore by both Synods. At the same time they declared their willingness, when in a united capacity, to give such additional adaptation of a Testimony to the state of the Secession church as may be called for by its present circumstances in Ireland."

To this the Antiburghers sent a reply the following day, in which they stated that, after much discussion, they had unanimously agreed, that "they were ready to proceed to a union," on the conditions set down by their Burgher brethren. A joint committee composed of the Revs. John Reid, Thomas Millar, and Samuel Edgar, representing the Burghers, and the Revs. Samuel Craig, Samuel Gamble, and David Stuart, representing the Antiburghers, was appointed for the purpose of making such additions to the Testimony as might adapt it to the circumstances of the Secession Church in Ireland.

The report given in by the joint committee the following year intimated that while several of their members wrote papers on the appointed subject, the Committee, as a whole, "had not been able to frame one which they could with confidence recommend for adoption as a part of the Testimony of the united body." They stated, however, that they had "collected materials from which they humbly hoped that such an adaptation to the Testimony might be framed, and they unanimously recommended to the Synods, that, inasmuch as they had agreed to take as a basis of union the Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for Worship, and Form of Presbyterian Church Government, with the Original Secession Testimony, they should, therefore, forthwith unite, leaving the adaptation to be afterwards digested and adapted."

The Articles of Union agreed to were as follows:

1. We, the Presbyterian Synod of Ireland, distinguished by the name Seceders, do declare our constant and inviolable attachment to our already approved and recognized standards, namely, the Westminster Con-

fession of Faith, Larger and Shorter Catechisms, Directory for Worship, and Form of Church Government, with the Original Secession Testimony.

2. As we unite under the banner of a Testimony, we are determined, in all time coming, as our forefathers have set us the example, to assert the truth when it is injured or opposed, and to condemn and testify against error and immorality, whenever they seem to prevail.
3. We do hereby cancel the names Burgher and Anti-burgher forever, and unite in one Synod, to be hereafter known by the name of 'The Presbyterian Synod of Ireland distinguished by the name of Seceders.'
4. We declare our insubordination to any ecclesiastical court; at the same time we do hereby signify our hearty inclination to hold a correspondence with our sister Church in Scotland, or elsewhere, for our mutual edification: but we think it expedient not to lay ourselves under any restrictions as to the manner of said correspondence.
5. We let all the Presbyteries and Congregations in our connection bear the same name, and, in the meantime, stand as they were before the coalescence.
6. We agree carefully to preserve all the public Records of the two Synods from their formation in this Kingdom till the Present day.

The Committee would also recommend it to the united Synod to publish a History of the Secession in Ireland, containing a faithful narrative of the proceedings and success of both Synods, so soon as the materials necessary for such publication can be conveniently and accurately collected.

Signed, John Reid, Chairman,
David Stuart, Clerk."

As all the above articles were accepted by both Synods, and as there was no obstacle to coalescence, they agreed to meet that evening (July 9, 1818), in Mr. Davidson's meeting-house, at eight o'clock. This was done as appointed, and the united meeting was opened by prayers offered up by the Rev. James Rentoul and the Rev. Adam Boyle. The meeting then chose Mr. Rentoul as Moderator and the Rev. Samuel Edgar as Clerk, and after the Moderator had constituted the court by prayer, the Synod adjourned till the following day.

In this quiet and amicable manner a meaningless and unwarrantable separation was terminated after seventy years. When the Seceders originally came out from among them who walked disorderly, they appeared as the few in Sardis who had kept their garments clean, or as the Church of Philadelphia who kept the Word of God, and did not deny His name. For a time the Word grew mightily among them, and they increased beyond expectation. But soon the seeds of discord were sown by the introduction of the Burgess-oath, an equivocal and evil test, and what should have been made a matter of mutual forbearance, was made a term of ministerial and Christian communion. Then followed wrath, anger, strife, and evil-speaking, to the grief of their friends and the amusement of their foes. Pulpits were employed in revilings, and the Press was made the instrument of invective and abuse. Those who should have dwelt together in unity, bit and devoured one another. The energy and talents which should have been used against the gross errors and immoralities of the times were spent in contending and striving about things unprofitable and vain. The Burgess-oath was a question of words, a matter of doubtful disputation, which should never have been introduced into a court of the Church. It engendered a contention so sharp that the parties were irreconcilably separated the one from the other.

This exotic feud was carried over to Ireland and manifested itself here, as in Scotland, in contention, reproach, and estrangement. Yet it was here that the two parties first revealed that lenity which grew with the years, fostered by a mutual financial interest, until at length, they discovered that they preached the same Gospel, exercised the same form of Church government, maintained the same standards, and were in fact of one mind in all things. The issue was reconciliation and union, and the Secession Church, thus strengthened, began at once to follow those things which make for peace. Freed of insensate jealousy and strife, it went forward with conspicuous zeal to accomplish those objects for which the Church exists. It had now entered an epoch in which it was to display a tolerant and benevolent type of religion, less dogmatic and much more benign than that which was formerly professed. The fruits of the Spirit manifested themselves, and the Secession Synod, losing its provincial outlook, opened its arms to embrace the whole of Ireland, and its purse to make contribution, out of scanty means, to charitable institutions

at home and missionary enterprises abroad. In course of time the tide of defection, which characterized the Synod of Ulster, began to recede and provide opportunity for an increasing number of evangelical spirits to revive and promote religious principles and practices similar to those of the Seceders. Year by year the Synods approached each other, drawn by mutual respect and sympathy, until at length they met and mingled in a true alliance, to achieve something higher than they had hoped for and accomplish much more than they had foreseen.

THE SECESSION SYNOD

I

IT is noticeable, and, at the same time, suggestive, that the United Secession Synod began its career in a meeting-house belonging to the Synod of Ulster. For the Anti-burghers to accept hospitality, on this and other recent occasions, at the hands of the genial minister and people of Cookstown, shows how they had relaxed from the exclusive attitude which their fathers were wont to adopt towards other denominations. The Burghers had long since outgrown this prejudice. It was thus through the wide sympathy of the dominant body of Presbyterians that the Secession Synod came into being on neutral ground. There was a friendliness in the gesture which revealed how far the Synod of Ulster and the seceders had travelled towards toleration and brotherhood. The Burghers and Anti-burghers, having consigned their relative titles to oblivion, and divested themselves of all that had hitherto created division, mingled together inside the borders of an opposing camp, and cheerfully resumed that kinship which unrelenting partisans had marred with many a sorrowful incident. This fact was not void of suggestion to those gifted with foresight, as it revealed that many hearts were conscious of an affinity which was destined to develop into closer comradeship.

On the following day, July 10, the new Synod assembled in their own meeting-house, and arranged some matters which required immediate attention. The roll of membership presented contained the names of ninety-seven ministers, of whom seventy had been Burghers. Of the total, sixty-nine were present on the day of coalescence. Twenty-two ruling elders were also in attendance, one of whom, Mr. Thomas Whinnery, Post-Master of Belfast, and Clerk of the Antiburgher Synod for several years, was warmly thanked for his attention to the interests of his Church, and for his exertions in promoting the union of the Synods. It was judged by the Synod that Divine guidance in a settlement



JOHN EDGAR, D.D., LL.D.
(1798-1866.)

so unanimous and exempt from internal discord, should be duly recognized. Accordingly a fast was appointed to be observed in the following November. It had already been arranged that the annual meeting of the Synod should be held in Londonderry next July.

II

Towards the close of the eighteenth century a zeal for missions began to diffuse itself through the various sections of the Christian Church. Early in their history the Seceders had shown themselves well-affected towards this laudable project, and had sent out missionaries to America as they found opportunity. There is a sense in which the Secession Church in Ireland was of missionary origin, not because the country was destitute of ministers, but because it was lacking in evangelical truth. The Seceders in Ireland had also given proof of their interest in the extension of the Kingdom of God, and had sent missionaries to the new world to assist their brethren in the work of the Gospel. They had also expressed their approval of missions to the heathen, but narrow circumstances prevented them from according that measure of support which the undertaking required.

But now when the Synod, freed from all internal divisions, manifested a fervent feeling for the extension of Christ's Kingdom, both at home and abroad, they not only undertook a home mission, but gave encouragement to the friends of evangelical truth in other lands, and cheerfully promised to contribute out of their scanty resources for the spreading abroad the glory of the Redeemer's name.

This spiritual impulse is very noticeable as following upon union. Missions were no longer merely a subject of prayerful sympathy, but organizations to be carried on with vigour, in a systematic manner, and with an extensive sweep. A Committee was appointed to "take into consideration the establishment of societies for pecuniary contributions for missionary and other religious purposes."

The Rev. Robert Easton of Montreal, a delegate from the Presbytery of the Canadas, appeared before the Synod, soliciting financial aid for the purpose of extending and supporting the Gospel "in many desolate parts of that country, viz. Upper and Lower Canada, and particularly to enable evangelical preachers to leave their native land, and dispense the Word of Life in those colonial settlements

where public instruction is either wholly unknown or very sparingly enjoyed."

Mr. Easton, "with much energy pleaded the cause of the ignorant and demoralized in the Canadas, and urged the Synod to adopt such measures as may promise to be effective in enabling young men of suitable qualifications to emigrate to the British possessions in North America, for the purpose of extending the Redeemer's Kingdom in that part of the world."

In reply, the Synod adopted a plan which seems to have been followed with beneficent results. They appointed a Committee, consisting of four ministers and four ruling elders, to maintain a correspondence with the Presbytery of the Canadas in future, and with Mr. Easton, with a view to procuring suitable ministers,¹ and the contributions necessary to equip them for emigrating to the colonies.

The Synod also busied themselves with a duty which lay to their hands, and which was equally worthy of their support. There were Protestant communities in Ulster, more or less isolated from their co-religionists, and some others in the South and West of Ireland, which were entirely surrounded by a Roman Catholic population. The needs of the latter class were brought to the notice of the Synod by the united sessions of the two congregations in Dublin, and it was agreed that some method should be adopted whereby a knowledge of the Gospel, and a sense of its blessings, should be conveyed to their fellow-countrymen. The Synod proceeded to discuss a plan, and arrange for a fund, for the

¹ Robert Boyd, b. 1791; educ. Glasgow; to Canada, 1820; ord. Prescott, 1821; d. 29 Jan. 1872.

David Evans, b. Moneymore, 1790; educ. Belfast; to Canada, 1821; ord. St. Thérèse, 1823, served also at Richmond and Kitley; d. 1864.

James Harris, b. Belfast, 1793; educ. Belfast; to Canada, 1820; ord. Toronto, 1823; d. 14 September, 1873.

Joseph Johnston, b. Dromore, 1792; educ. Belfast; to Canada; ord. Cornwall.

Thomas Johnston, b. Ahoghill, 1795; to Canada, 1824; ord. Earnestown, 1827; Chingacousy, 1834; d. 30 August, 1866.

William King, b. Tyrone, 1790; educ. Belfast; to Canada, 1822; ord. Nelson, 1824; Waterdown, 1830; d. 13 March, 1859.

Hugh Kirkland, b. Dromore, 1789; educ. Glasgow and Selkirk; to Canada, 1817; ord. Lachine, 1818; to U.S.A., 1820; drowned near Marietta, Ohio, 1861.

Robert Lyle, b. Dervock, 1799; educ. Belfast; to Canada, 1828; ord. Osnabruck, 1829; Tinch, 1839; d. 1874.

John Merlln, b. Bangor, 1781; educ. Belfast; to Canada, 1821; ord. Hemmingsford, 1822; d. 1866.

purpose of spreading evangelical principles further in Ireland. A Committee was appointed to devise ways and means by which the exertions of the Synod might be rendered effectual. It was agreed that a collection should be made in each congregation of the Synod, and that the funds acquired in this manner should be entrusted to a Committee on Missions, who were to be permitted to solicit subscriptions from the Scottish Synods and other bodies as prudence directed. It was further agreed that ministers with suitable gifts, should be deputed to visit the congregations, to explain to them the objects of the mission, and plead for pecuniary assistance.

The first annual report was discouraging. Out of one hundred congregations only thirteen had made contributions, amounting to one hundred and thirty pounds in all, and, of this total, fifty pounds were credited to the congregation of Mary's Abbey, Dublin. The report for the following year leaves us in doubt as to whether interest in the Mission had deepened, as, out of almost four hundred pounds collected, four-fifths had been subscribed in Scotland.

Attempts for the first two or three years seem to have been tentative, as it was not till 1824 that the Synod laid down explicit regulations regarding the mission, both as to the administration of the funds and the places which were to be recognised as mission stations. It would appear that in their former efforts the Committee had annoyed some other Protestant denominations by invading their bounds, as, on two occasions, the Synod found it necessary to remind the Committee, "that their object was, by no means, to disturb the peace of those who were already favoured with the pure principles of the Gospel, but that their design was to preach the Gospel in the South and West to those who had it not." Accordingly the Synod reserved to itself the right to appoint the places which should be admitted as mission stations.

The towns first visited as places where missions were likely to be attended with success, were Drogheda, Carrickmacross, Cavan, and Crossmaglen. In process of time the missionaries penetrated as far south as Fermoy, and as far west as Galway, but the only places in which they succeeded in establishing congregations outside Ulster were Dublin, Drogheda, Mountmellick, and Bray. They were eminently successful in the isolated districts of the northern province, as in the period of twenty years, between 1820 and 1840,

THE SECEDERS IN IRELAND

thirty-four congregations were organised largely through the work of the Home Mission. The incidents connected with the origin and settlement of these congregations are recorded in another part of this volume.

III

But we must return to the Synod of 1819 to notice the attitude of the Seceders towards foreign missions. The Revs. Brotherston and Fletcher, deputies from the London Missionary Society, appeared before the Synod, and the latter, "in warm and pathetic eloquence," pleaded on behalf of the spiritual interests of the heathen. The Synod were greatly moved by his earnest appeal, and resolved to promote the work of the Society by establishing auxiliaries in congregations for the purpose of raising funds in aid of the parent institution.

This first meeting of the united Synod was rendered note-worthy by the fact that the brethren recognised the claims of missions as a fundamental principle of the Christian religion. They welcomed the overtures made to them on behalf of the Colonial, Home, and Foreign Missions, and undertook, by administrative acts, to support them in future. The advance made in the practical duties of Christianity, by this eventful Synod, are truly remarkable. These consecrated undertakings of the Synod reveal a reaction from the type of piety hitherto maintained. Earlier ideals had proved to be inadequate in the outburst of missionary zeal, which, at this period, swept over the Church. Both sections of the Secession had shaken off the

narrow notions which hitherto had constrained them, and had risen superior to former times. The old order had given place to the new, and energy which had formerly been spent in nursing prejudices and animosities in the interests of sectarianism, was now devoted to the extension of the Redeemer's Kingdom. Nor did the magnanimity so conspicuous on this occasion end here. It was followed up at the next meeting of Synod by adopting organizations, equally necessary and worthy of support.

One of these was the Hibernian School Society, which had been formed in London, and had auxiliaries in Belfast and elsewhere. Its object was to pay for the tuition, chiefly in the Scriptures, of twenty-seven thousand poor children, the number mentioned in the appeal made to the Synod for

assistance. The Synod, in reply, expressed their sincere sympathy with the project, and promised to support it in every practicable way. They associated it closely with their own Home Mission scheme, and enacted a rule, that ministers when on circuit collecting funds for the support of the latter, should intimate that the moneys received would, in part, be appropriated to aid the Hibernian School Society.

A similar appeal to the Synod came from the Hibernian Bible Society, an organization formed in 1805 for the purpose of securing a much wider circulation of the Scriptures in Ireland. Immediately after its formation an auxiliary was established in Belfast, some of whose members visited periodically such places as seemed likely to form societies to aid the parent institution. In 1814 this Society was united with the British and Foreign Bible Society, and still remains an auxiliary of this famous organization. The Synod felt that the object of this Society was also consistent with their Home Mission Principles, and the appeal presented by the Society also evoked an encouraging reply.

IV

When Dr. William Neilson died on April 26, 1821, the Belfast Academical Institution lost an erudite and versatile Professor. Dr. Neilson was the author of many books and a distinguished linguist, whose accomplishments in this sphere included Irish, of which he compiled a grammar. His decease left vacant the chair of Greek, Latin, and Hebrew, for which four candidates presented themselves, each supported by a considerable amount of influence. In the midst of considerable contention, the Rev. William Bruce, M.A., was elected on October 27, 1821. By an arrangement made between Mr. Bruce and the Rev. Thomas Dix Hincks, who had been appointed Headmaster of the Classical School earlier in the same year, the duties of the Hebrew chair were undertaken by the latter.

This election began a controversy, vehement at the very start, and carried on with increasing acrimony, until it reached a crisis in 1829. In the spring of 1821 the Rev. J. Smithurst arrived in Ulster, as a missionary from a Unitarian Association in England, to advocate the cause of Christian truth. Among the places which he visited was Killyleagh, of which the Rev. Henry Cooke was minister.

Cooke challenged the Unitarian invader, and exposed his heretical doctrines to the satisfaction of his own congregation. He then followed Smithurst wherever he went and the principles propounded by the latter Cooke attacked with vigour and denounced them as unsound and heterodox.

This aggressive action on the part of Cooke aroused the indignation of the people against the Arian apostle, who soon retired to his native country. Cooke returned to Killyleagh in triumph, the acknowledged champion of orthodoxy. The election of Bruce to the chair of Greek and the appointment of Hincks to that of Hebrew did not escape his notice. Cooke held, with good reason for doing so, that the Institution was being used for the support and propagation of Arianism. In 1817 the Rev. Henry Montgomery had been appointed Headmaster of the English School, and Dr. Neilson had been elected to the chair already mentioned. In the following year the Rev. W. D. H. McEwen had been appointed Lecturer on Elocution, and now, two chairs, dealing very directly with studies prescribed to candidates for the ministry, were filled by Mr. Bruce and Mr. Hincks. It was well known that all these teachers held Arian or Socinian principles, and Cooke as champion of evangelical truth, saw that it was unsafe to trust the students of the Synod of Ulster to the care of such instructors. He had also good reason to dread the result of their prelections, as, at this period, ten out of the fourteen Presbyteries which composed the Synod had abandoned subscription to the Westminster Confession of Faith when admitting students to license and when ordaining ministers.

Cooke brought this matter before the Synod in 1822, and in an eloquent and fearless oration, detailed the evils which were being inflicted on the Church, and which were likely to be inflicted by such an array of Arian teachers. His declamation was received with apathy by the Synod, for even members of that body who professed to be orthodox, were too timid to express themselves in favour of the measures which he proposed.

The matter came before the Synod of 1823 in another form, and occasioned a debate which lasted for two days, and in which the Rev. Henry Montgomery was Cooke's protagonist. Speeches of remarkable eloquence and controversial ability were delivered by each, but the Synod grew weary of the prolonged combat, and, at length agreed that the matter should be dropped. But Cooke was not the man to have peace with error, as he felt that the first requisite

of the Christian Church was a sincere belief in the fundamental doctrines of the Gospel as set forth in the standards of the Church. He now made his appeal to the public, who were largely in sympathy with him, and who manifested a desire to hear him proclaim a Gospel in harmony with the faith of their fathers. His services were eagerly sought, and willingly rendered, so that he had abundant opportunities of contrasting his principles with those of the Arians. In this way he soon formed and organized a party which rapidly increased his influence, and secured his recognition by the majority of the Synod. In 1824 they raised him to the highest honour in the Church, and so it happened that he was Moderator the same year in which a Royal Commission was appointed "to inquire into the nature and extent of the instruction afforded by the several institutions established for the purposes of education."

As Moderator of Synod, Cooke was examined before the Commission in January 1825, as to the history of Arianism in Ireland and the extent to which it had spread in the Synod of Ulster. A little later he was examined before the Select Committee of the Lords, regarding the Belfast Academical Institution, its Arian tendencies, and its influence on the Presbyterian churches. In both instances his evidence was given in a mood militant to Arianism, and was productive of great excitement. His most irritating statement was to the effect that the Institution "would finally become, as it has already in some degree become, a great seminary of Arianism." Among the Arians this expression roused deep indignation, and they hastened to deny it and to represent many of his statements as prejudiced and untrue. The Managers, the Faculty, and even the students rushed to arms in defence of the Institution. The first denied the accuracy of the evidence, the Faculty, which included Dr. Hanna and Dr. Edgar, Professors of Divinity, called it "a gross and scandalous libel," and the students issued a paper containing similar sentiments. For a time Cooke became the subject of misrepresentation and widespread abuse.

Into the prolonged and acrimonious controversy which ensued it is not necessary to enter, for the story is written in many books. Suffice it to say that in the end Cooke won the great majority of the Synod to his opinions, and by their aid pursued measures from year to year, which eventually made it impossible for the Arians to remain in communion with the Synod, and terminated in their withdrawal in 1829.

V

From this necessary digression we return to the Secession Synod who were not uninterested spectators of what was being transacted. As great sticklers for orthodoxy their sympathy was naturally with Cooke, whose initial diatribes had proved very disagreeable to the Professors of the Institution. The Faculty hastened to dispel any suspicion of heresy which the Seceders might entertain against their body, and which might lead to the withdrawal of their students from the Institution. In February 1822 they made a declaration, stating that they "would never interfere, directly or indirectly, with the religious faith of any of their pupils, of whatever denomination." In July this declaration was conveyed to the Secession Synod at Cookstown by deputies who, at the same time, explained that the Professors "would carefully avoid all interference with the distinguishing peculiarities of all denominations of Christians."

The Synod, in reply, expressed their regret that Professors of Arian or Socinian principles should have been appointed, "considering the opportunities which teachers of Greek and Hebrew have of instilling their peculiar principles into the minds of their pupils." They also intimated that they would reserve judgment as to their future action till next meeting.

At the next meeting the Synod received another communication from the Faculty reiterating their former pledge. Professor Cairns, himself a Seceder, and Professor Young attended the Synod to support the interests of the Faculty, and preserve the connection which existed between the Secession Synod and the Institution. With regard to their connection, the Synod replied "that deeply as they regretted the introduction of Professors, reputed to be of Arian principles, into the Institution, and strongly as they detested such principles, yet, as the Professors have come under solemn obligations not to interfere with the religious opinions of the students, and as no fundamental principle of the Institution had been violated, they see no grounds for dissolving their connection with it." In this matter the Seceders were easily dealt with, as they had consistently, throughout their history, required subscription to the Westminster Confession of Faith on the part of their young men when being licensed and when being ordained as

ministers. This being so the Seceders had no need to dread the inroads of Arianism.

In 1825, a letter from the Board of Managers was read in the Synod of Ulster, in which the Board expressed their anxiety to do everything in their power to meet the wishes of this Synod. Upon this Cooke moved a series of resolutions calculated at the same time to secure peace and to preserve the faith of the Church. The principal of these was to the effect that, when a Professor is to be chosen, the testimonials of the candidates should be submitted to a Committee of Synod for their opinion respecting the qualifications of each, which opinion shall be transmitted to the electors. After several exchanges between the Board and the Synod, this arrangement was settled in 1826, and was put to the proof in 1829.

Dr. Young, Professor of Moral Philosophy, died in the latter year, and two candidates applied for the vacant chair. One was the Rev. John Ferrie, M.A., a minister of the Church of Scotland, and the other was the Rev. James Carlile, M.A., of Dublin. The rule agreed upon in 1826 was now put to the test, and revealed how futile it is to attempt to set bounds for all the elements of spiritual life. Here the Committee had a candidate who had subscribed the Confession of Faith, and was rumoured to be unsound in doctrine, and another who was lukewarm on subscription but sound in the faith. The Committee could not but allow Mr. Ferrie's candidature, as nothing was proved against him, and he was elected. Cooke was furious, for apart from the rumours about Ferrie's heterodoxy, Carlile was his intimate friend. At the following meeting of Synod he began a violent attack on the Synod's Committee. He pointed out that Ferrie was suspected of heresy, therefore his name should not have been put on the list of eligible candidates. The Synod's Committee had put it there though the doubt as to his orthodoxy had been pointed out. Montgomery entered into the conflict, and the controversy was carried on with an eloquence never surpassed, and with a bitterness which cannot be recalled without regret. Both antagonists were equally sublime and severe in their language, but it has been said that "the personal antagonism obscured the real point in dispute." Both speeches were grand exhibitions of mental endowments rather than an occasion for "good to edification."

The dispute occasioned by Mr. Ferrie's appointment resulted in the Synod inquiring whether a Professor of

Moral Philosophy of their own appointment would be permitted to lecture in the Institution? The reply was in the negative, and, as the Synod's Committee could proceed no further, the students were permitted to attend Mr. Ferrie's lectures. At the same time the Secession Synod sent a communication to the Boards, stating, that though they were not satisfied that Mr. Ferrie was orthodox, they did not condemn him, and that meanwhile they would be watchful, and make no change with regard to the attendance of their students.

In 1834 a rumour got abroad that Mr. Ferrie was teaching doctrines "unfriendly to the authority of the Scriptures—calculated to foster a spirit of scepticism—at variance with several fundamental principles of the Gospel, and unfavourable to the proper training of candidates for the ministry in this Church." The Synod adopted the extreme measure of directing their students not to attend the class so long as it was conducted by Professor Ferrie. The Boards wrote to the Moderators of both the Synod of Ulster and the Secession Synod for particulars, and asked for the names of witnesses who would support any charges which might be made. To this the Moderators replied that it was not within the scope of their authority to give this information unless advised by their Synods to do so.

The Joint Boards having failed to get the assistance of the Synods resolved to pursue the investigation on their own account, which occupied the greater part of the Session 1834-5, but the Synod appointed Mr. Cooke and Mr. Molyneux to instruct their students for this session. Mr. Ferrie was exonerated by the Boards, but fearing further trouble if Mr. Ferrie resumed his lectures the following session, the Joint Boards requested the Faculty to provide, out of their number, Professors who were qualified to teach Metaphysics and Moral Philosophy. Professor Cairns and Professor Stevelly undertook these extra classes, and as both were kindly and wise, and above suspicion, the students of both Synods attended as formerly.

The Secession Synod, though anxious that Mr. Ferrie should be removed, did not insist on it, and expressed themselves as satisfied with the lectures of Cairns and Stevelly. But the Synod of Ulster and the Reformed Synod united in their demand that the heretical Professor should be dismissed, otherwise they would abandon the Institution. To this harsh condition the Boards absolutely refused to yield, but, instead, intimated that the extra classes con-

ducted by Professors Cairns and Stevelly would terminate in 1839. No amicable arrangement was ever arrived at. Professor Ferrie resumed his lectures at the time specified, and continued Professor until the end of the Institution's career as a College. In 1840 the Secession Synod united with the General Synod of Ulster to form the General Assembly, and afterwards their students attended classes conducted by members of the united Church.

VI

We must again retrace our steps to the main line of our history, and record some incidents which it is desirable to know, and give prominence to movements which profoundly influenced the religious and social life of the people.

In 1823 the name of the Presbytery of Newtown-Limavady was changed by the Synod to that of the Presbytery of Donegal, and, in the following year, the Presbytery of Templepatrick was merged in the Presbytery of Belfast.

In 1826 the Secession Church was called upon to mourn the loss of a minister who had achieved an ascendancy in his own denomination, and a distinguished place in the religious life of Ulster. Dr. Samuel Edgar was removed to higher service on October 17th, at the very time when the Presbytery of Down was in session in his own town of Ballynahinch. For thirty-three years Dr. Edgar had ministered here with great acceptance, and the records of the Presbytery and of the Synod reveal the active part which he took in the transactions of these courts. For eleven years he had officiated as Professor of Divinity and as Clerk to the Secession Synod, previous to which he had diligently exerted himself towards effecting the union of the two Seceding sects. In 1827 the official announcement of his decease was received by the Synod with deep emotion, and a Committee was appointed to prepare a record of their feelings on this melancholy event. This Committee was also instructed to repair a former oversight, by inserting in the memorial the respect of the Synod for the talents, piety, and worth of the late Professor John Rogers. It was also agreed to hold a *pro re nata* meeting at an early date for the purpose of filling the vacant chair, and electing a Clerk of Synod. At this meeting the Rev. John Edgar, son of the late Professor, was chosen, out of seven candidates, to succeed his father in the chair of Divinity, a manifest token

THE SECEDERS IN IRELAND

of the Synod's appreciation of the services rendered by the latter. At the same meeting the Rev. Thomas Mayne Reid was elected Clerk of Synod, an office which he maintained with credit for upwards of forty years.¹

VII

One of the greatest and most important services to Christianity and society generally was the introduction of the Temperance movement by Professor John Edgar in 1829. The present generation could hardly conceive the state to which society had been brought at this date through the unrestrained use of alcohol. It was a period when the consumption of ardent spirits was increasing rapidly throughout the three Kingdoms, and when strong drink was universally regarded as one of the necessities of life. To propose its abandonment was a daring adventure which was sure to bring much obloquy and scorn upon its advocates. Whisky, which was cheap and abundant, and often unexcised, was to be found in every home. It was reputed to be a remedy for every malady and a balm for all sorrow. Physicians prescribed it freely to alleviate the ills of suffering humanity of all ages, from the cradle to the grave. There was scarcely an occasion in life when it was not called in as an auxiliary to inspire wit, courage, or frolic. Burns had sung its praises and his admirers were all too ready to believe him. At fairs it perfected bargains, at auctions it inspired reckless bidding, at christenings, weddings, wakes, and funerals strong drink was handed round in copious draughts to young and old, without discrimination.

It is stated that strong drink was to be found in the session-room of almost every congregation. The minister sometimes fortified himself for his sacred duties by a potation. When he descended from the pulpit it was "a friend in need" whose good offices were sought to counteract exhaustion, or as an antidote against some imaginary danger which his exertions had created. On his rounds of visitation the minister was refreshed with alcohol in almost every house. Indeed, men in every rank of life were under the strange delusion as to the good properties of ardent spirits, and consequently the populace were

¹ From the Union of the Synods in 1840 till his death in 1869 he was Joint Clerk of the General Assembly

addicted to their use, and were ready to stand as champions in their defence. To drink was looked upon as a social virtue; it was only when an individual became besotted and depraved that his inebriety was listed in the category of sins.

Such, in brief, was the state of society when Professor Edgar announced his great reforming principle of Temperance. Much of what immediately follows is derived from his first annual report of the Ulster Temperance Society, published in 1830. In it he states that, at first, the subject was treated with contempt and ridicule, as was expected. The idea was considered to be absurd and chimerical, and even unworthy of serious consideration. The opposition was not from the trade, but from the prejudices of well-disposed people, and from those of depraved habits, to whom such a reform appeared as an evil.

Professor Edgar does not claim to be original in his advocacy of Temperance. Societies with this object had been established in America three years previously, and had accumulated a mass of information which was of use in initiating the work in Ulster. The United States seem to have been even more besotted than this country at that period. A traveller described the social conditions existing there, extravagantly perhaps, as one half of the people pouring out liquor for the other half to drink. A land of freemen was fast becoming a land of slaves, and the degenerate children of the Pilgrim Fathers were rapidly becoming a race of drunkards. Neither Press, pulpit, nor private wisdom took any notice of the matter, till someone discovered that the moderate drinker was the chief agent in promoting and perpetuating drunkenness.

This discovery woke up new life over the whole of the American continent, and the Rev. Dr. Lyman Beecher and others began to sound the alarm. Christians and patriots united everywhere on the ground of common practice, and proved invincible. The movement spread rapidly, and, in three years, America had become a pattern of temperance. Strange to say, both in America and in Ulster, the advocates of Temperance attributed the prevailing evils to the use of "distilled spirits," and exempted wine and all fermented beverages.

Such was the substance of the story told to Professor Edgar in the summer of 1829, by his college friend, the

Rev. Joseph Penny, at this time a minister in America.¹ Mr. Penny explained to Professor Edgar the principles of the Temperance Societies founded in the States. It happened that at this very time meetings were being held in Belfast for the purpose of preventing Sabbath desecration, the chief cause of which was drinking on the Sabbath day. To prevent this and other causes, the laws against Sabbath desecration were pleaded, and parish overseers were appointed to enforce their observance. Professor Edgar dissented from these methods, and advocated employing moral means for promoting moral reform. The meeting accepted his idea and appointed him to draw up a communication on the subject for publication in the Press. It was while he was composing this letter that Professor Edgar met Mr. Penny, now on a visit to his native land, and embodied in his communication the information which he had received from him. Professor Edgar's letter appeared in the *Belfast News-Letter* on August 14, 1829, and was the first appeal on behalf of Temperance Societies that appeared in Europe. Other letters and publications followed, and on September 24 the friends of Temperance were convened, and a constitution was agreed to, which was imitated by nearly all the Societies afterwards founded in the United Kingdom. The parent Society was strictly undenominational, the only bond of union being a common practice of abstaining from the use of distilled spirits, and discountenancing the causes and practices of intemperance. Each Society was left to make its own subsidiary arrangements. A few went on the principle of one glass each day, but these soon succumbed, as they really degraded rather than helped the movement. The Societies depended, not on the execution or amendment of the existing laws against inebriety, but on moral suasion, and these principles commended themselves rapidly to multitudes.

From the outset Professor Edgar was supported by a noble band of men like-minded as himself. One of these was his young friend, the Rev. Walter Moffat of Saintfield, a most eloquent preacher and impressive advocate. He was very active and practical on behalf of the Temperance cause, and took measures for the suppression of the vice, not merely in general terms, but in particular instances. He

¹ The Rev. Joseph Penny was born in 1792, in Drumlee neighbourhood. He was licensed by the Presbytery of Down in 1819, and shortly after emigrated to America. He served at Rochester, N.Y., and several other places. He died in 1879.

apprised Lord Dufferin of shebeens on his property in the neighbourhood of Ballygowan, which led to the desecration of the Sabbath, to crime, and much harm in other ways, and sought His Lordship's influence for their suppression. He remonstrated with Nicholas Price, Esq., for providing distilled liquors at a public dinner given to his tenantry, and refused an invitation to be present. He recorded atrocities caused by drink in his own neighbourhood, and used them effectively in his temperance orations. He objected to the comic element which some temperance lecturers introduced into their orations, and perhaps this was the one point where he and Professor Edgar were at variance. Edgar is described as one who "paced the platform to and fro, and nodded his head, and performed all manner of comic evolutions" until "he convulsed his audience with roars of laughter."¹ Moffat, who looked upon temperance as a grave and even tragic theme, wrote on "Laughter in Temperance Meetings" in which he says, "No character on earth furnishes incongruities in such prolific abundance as that of the drunkard. Let a few of these be held up in juxta-position, and the audience is convulsed with laughter. But is that the proper state of mind in which to contemplate such a pitiable object, and is any speaker justified in bringing into ridiculous combination, for the amusement of a meeting, atrocities, which, if fairly presented, ought rather to suffuse them in tears?"

When Professor Edgar commenced his temperance reform many ministers of the Secession Synod had developed the habit of inebriety. The hospitality of their hearers, which was constant and abundant, had induced a habit which they found to be irresistible. Edgar was unable to overlook this delinquency, and though it was painful to him, he felt constrained to urge the discipline of the Church on those who offended in this way. His temperance pledge had virtually become a new article of communion, and excluded those who had been enslaved by the evil habit. Of the Synod of 1830, it is reported,² "cases of discipline occupied a considerable share of the time and consideration of the Synod. Some members, it appeared, had been arraigned for intemperance, and the Synod certainly put the discipline of the Church faithfully in force with respect to the offenders. These cases are painful, and it would serve

¹ *Memoir of John Edgar, D.D., LL.D.*, by W. D. Killen, D.D., p. 57.

² *Orthodox Presbyterian*.

no good purpose to publish the names of the unhappy individuals who have subjected themselves to the just displeasure of their brethren. Such exercise of discipline is needful and wholesome severity. It is an evidence of inward soundness, and shows that the Secession Church is determined to keep itself pure, and to maintain a reputable and spotless ministry. It is pleasing to find that so many of the ministers of this body are decided advocates of the great Temperance Reform, so much needed in this country. They number in all about one hundred and twenty, and, of these, we are informed, upwards of fifty act on the principle of entire abstinence from ardent spirits."

In 1831, the Synod appointed a deputation to prepare and present a memorial to Government requesting their consent to the equalization of the Regium Donum. To the following meeting of Synod the deputation reported that they had been graciously received, and had obtained a promise that the memorial would receive His Excellency's best attention. It was six years before this inequality was corrected, but then it was done so liberally that the new arrangement must have been very gratifying to the applicants.

After the unhappy division in the Synod of Ulster, each party in 1830, resorted to the publication monthly of a magazine, in order to set their own views in the most favourable light. In November 1832 the Secession Synod began to issue a similar publication with a view to maintain their principles, and provide devotional and practical articles for the instruction and pleasure of the people under their care. *The Christian Freeman*, as it was named, was issued for four years, when it concluded with an intimation that a new series would shortly be commenced. It does not appear, however, that this promise was fulfilled.

VIII

Soon after the Remonstrants had withdrawn from the Synod of Ulster the changed attitude of the latter towards discipline and orthodoxy revealed itself. The Seceders rejoiced when the Synod of Ulster took steps to arrest the decay of true religion, and advanced towards the point where the Confession of Faith would become the rigorous standard of the Church. With regard to the signing of this venerable compendium of evangelical truth, there had been many variants in time past, due to alternatives which

allowed latitude of belief and the introduction of moralism into the discourses of some ministers of the Gospel.

The first decisive step towards the total suppression of heretical doctrines was made in 1824, when the Synod of Ulster adopted "The Constitution and Discipline of the Presbyterian Church," popularly known as "The Code." For half a century subscription to the Confession of Faith had fallen into disuse in the majority of the Presbyteries of the Synod, and candidates had been admitted to license without any reference to their religious principles. It was now provided that "Presbyteries, before they license candidates to preach the Gospel, shall ascertain the soundness of their faith, either by requiring subscription to the Westminster Confession of Faith, or by such examinations as they shall consider adapted for this purpose." Here again there was an alternative which the Arian party in the Synod looked upon as practically equal to a repeal of the law of subscription. They saw that in certain Presbyteries where they were in a majority they would be able to evade the letter as well as the spirit of the new regulation.

At the same time this rule was a bold assertion of the principles of the original constitution of the Church, for by it the Church reclaimed its right to make a searching inquiry as to the religious principles of all candidates for licence or ordination. It went further and declared that heterodoxy was a valid ground of exclusion from the ministry, and, it placed it in the power of any Presbytery which chose to exact unqualified subscription, to demand it.

While the Code was still under consideration, the Rev. Henry Cooke had engaged in that ecclesiastical warfare which terminated in the retreat of the Arians. The latter had scarcely withdrawn from the Synod, when at a meeting in Cookstown in August 1829, the Rev. John Brown of Aghadowey, gave notice of his intention to move that subscription to the Confession of Faith should be demanded of all candidates for licence or ordination. His proposition was thwarted for a time, but he continued to press it year by year, and in 1832 it received partial recognition. An overture was adopted to the effect that candidates for licence or ordination should be called upon to subscribe in terms of a recognized formula, but "in case any candidate for licence or ordination shall scruple to adopt any phrase or phrases of the Confession, he shall be at liberty to explain in writing the sense in which he understands the doctrine, and, provided the exception and explanation appear

neither subversive of the analogy of the faith, nor inconsistent with the true spirit of the doctrine of the Confession. it shall be received as a satisfactory subscription; nevertheless, in order to guard against any danger or suspicion of partiality or evasion, every such case shall, before licence or ordination, be duly reported for the judgment of the General Synod."

It was soon discovered that this rule was likely to lead to much discussion and confusion, and that the peace of the Church could only be preserved by a return to the original practice of absolute subscription. This was resolved upon at an adjourned meeting held at Cookstown in 1835, when the Synod determined that, in future, no exceptions or explanations would be received. All about to become licentiates or ministers were required to sign the prescribed formula, viz.: "I ——— believe the Westminster Confession of Faith to be founded on, and agreeable to, the Word of God, and as such I subscribe it as the Confession of my faith." This enactment brought the Synod of Ulster into line with the Secession Synod, and removed the principal barrier in the way of union.

IX

Union was an event that was foreshadowed some years before it became an accomplished fact. Early in 1834 a large and influential meeting, composed of ministers and laymen of both Synods, was held in Belfast to confer on the subject of union. It was agreed to make it a matter of earnest prayer, and a devotional meeting was appointed to take place shortly after, at which members of both Synods were to officiate. This was followed by a letter, published in *The Orthodox Presbyterian*, in which "A Seceding Minister" lucidly set forth the numerous points on which the Synods were agreed, with cumulative effect. Both held the same fundamental doctrines, both were agreed in their theological views respecting the sacraments, the parity of ministers, and government by graduated ecclesiastical courts. In both Synods candidates for the ministry were educated in the same manner, taught the same truths, and passed through the same collegiate curriculum. With regard to the private members of both Synods, they intermingled in their daily intercourse, friendship, marriage, and business, as if they belonged to the same communion. Ministerial fellowship had likewise increased, and former

jealousies and rivalries were rapidly disappearing. Moreover, the ministers of both bodies were now obliged to subscribe the Westminster Confession of Faith. The writer is so appreciative of this identity of religious belief and practice, that he holds, to delay union is a criminal action, seeing division is a great adversary of true religion.

The statement that both bodies obliged their ministers to subscribe the Confession of Faith, has in it, at this point, an element of doubt, which, however, was set at rest by the Synod of Ulster in the following year. In 1835 this Synod, not only made a declaration with regard to absolute subscription, but a suggestive remark with regard to union. They state, "It is most desirable in itself, and indispensable to the renewal and maintenance of ecclesiastical communion with other Presbyterian Churches, to adhere to an unqualified subscription of the Westminster Confession of Faith."

But, though all this was said and done, the subject of union was allowed to rest for several years. It was revived after the Government, in 1838, made a new arrangement with regard to the distribution of the Regium Donum. The obnoxious system of classification was cancelled, and henceforth each minister in both Synods was to receive an annual payment of seventy-five pounds, Irish currency. This liberal arrangement, coming at this time, removed some minor difficulties which might have delayed union. But now both Synods were on an equal footing with regard to doctrine, Church polity, and State endowment, so that few difficulties remained to be surmounted, once the parties proceeded to settle the terms of agreement.

The first memorial for union, which was presented to the Synods, came from a confraternity of students, who, for some time previously, had maintained a united Prayer-meeting in the precincts of the College. These young men had requested the Rev. John Coulter, M.A., of Gilnahirk, himself a Seceding minister, to address them on the subject of union, which he did in April 1839. This address was afterwards published, when it was found to have such a remarkable bearing upon the problem, that the influential men of both Synods were led to adopt the principles enunciated, and to see that union was desirable.

When each of the Synods met and considered the memorials for union, presented by the students, and others, they took similar and decisive measures to promote the end in view. Each Synod appointed a Committee, composed of

THE SECEDERS IN IRELAND

two ministers and two laymen from each Presbytery, who were to meet jointly and inquire whether union was practicable, and whether it could be effected without the sacrifice of the distinctive views of either party. These Joint Committees met for the first time on August 28, and on that important occasion "there was a delightful manifestation of the unity of the brethren." They agreed to a series of resolutions which each Committee recommended to its own Synod for their consideration. The Joint Committees also recommended the Synods, each to hold a *pro re nata* meeting in Belfast, on April 8, 1840, to discuss the resolutions, which were, meanwhile, published and forwarded to the ministers and congregations of both Synods.

The Synods met as desired on the day appointed, and after a full discussion of the resolutions in both bodies, it was finally decided to form a union, leaving it to the Joint Committees to arrange certain "minor details." On the following day, April 9, the two Synods met together for devotional exercises, when a hallowed feeling pervaded the hearts of all who were present. This emotion was expressed in the holy enthusiasm with which appropriate Psalms were sung, and in the unction and earnestness which marked the prayers that were offered up.

On May 20 and 21, the Joint Committees assembled to consider the "minor details" necessary for perfecting the union. Their resolutions with regard to these were submitted to both Synods, when they met in Belfast on July 7 for the transaction of their usual business, and were ratified and approved. These resolutions, fourteen in number, largely related to the adjustment of temporary affairs. Two of them, however, had the effect of altering practices which were of long-standing in both Synods. So far back as the year 1733, the Synod of Ulster had adopted the iniquitous rule, which was to be observed at the election of a minister to a vacant congregation. It was popularly known as "two-thirds men and two-thirds money." It was now agreed "that all seat-holders in full communion with the Church, whose names have been registered for twelve months previous to a vacancy occurring in any congregation, shall be entitled to vote in the election of office-bearers." By this rule the "money" qualification was annulled.

The other resolution affected the practice of the Seceders, who, throughout their history, in the election of office-bearers, had recognized the principle that a simple

majority of votes was decisive. It was now resolved that, "for the guidance of Presbyteries in determining what constitutes a Gospel call, we require, as a matter of Christian prudence, that no call be sustained which shall not be supported by at least two-thirds of the voters."

On Friday morning, July 10, at half-past ten o'clock the Secession Synod passed their final resolution, before issuing forth at eleven o'clock, to unite with the brethren of the other Synod. It was as follows:

"That this Synod having agreed to unite with the General Synod of Ulster, to form one Church under one common designation, nevertheless reserving all civil rights, interests, and estates, now belonging to it, or any of its congregations, or any persons in trust for them, in as full and ample a manner as at present, and retaining as an integral part of such united Church the name and designation of 'The Presbyterian Synod of Ireland distinguished by the name Seceders,' by which it has been hitherto known, do now adjourn to meet the said General Synod of Ulster for the purpose of perfecting said union."

The consummation now so eagerly looked for was at hand. The members of the Secession Synod poured out of Linenhall Street Church, in which they had assembled, at the same time as the brethren of the other Synod issued out of May Street Church, and intermingling in the street, proceeded in one body, the two Moderators leading, to Rosemary Street Church. The appearance of such a large body of ministers, elders, and other interested persons, passing along, attracted the attention of the public, and the streets were nearly blocked with spectators. The large meeting-house was immediately filled to overflowing. The two Moderators, the Rev. James Elder and the Rev. John Rogers,¹ occupied the pulpit, and on a large platform below were seated the principal members of both Synods, and the deputation from the General Assembly of the Church of Scotland. A conspicuous place was assigned to the Rev. James Glasgow and the Rev. Alexander Kerr, ministers who were about to be set apart as missionaries to India.

The Rev. John Rogers announced Psalm 133, which was sung by the immense congregation, with great spirit and remarkable effort. Every heart was filled with gratitude

¹ The Rev. Alexander Rentoul, M.D., Moderator of the Secession Synod, having scruples regarding the basis of union, refused to represent his Synod on this occasion, and the Rev. John Rogers, of Glasgow, supplied his place.

and many wept tears of joy. The Rev. James Elder read a portion of John xvii., after which Dr. James Seaton Reid, Clerk of the Synod of Ulster, in a slow and careful manner, read twice "The Act of Union" as agreed upon by each Synod at their separate meetings. The Rev. James Elder then put the question, whether the members of the Church present considered themselves bound by the Act, and whether it was to be formally agreed upon. The whole of the members held up their hands in token of approval, whereupon the two Moderators left the pulpit, and the Rev. Dr. Samuel Hanna, as Moderator of the United Church, took their place. Dr. Hanna, who had been chosen Moderator by the two Synods while yet in a state of separation, now formally constituted the Church court of the united body, under the title of "The General Assembly of the Presbyterian Church in Ireland."

The first act of the united Church was worthy of the occasion. It was the setting apart of the Rev. James Glasgow, of Castledawson, and the Rev. Alexander Kerr, of Portadown, as Missionaries to carry the Gospel to the heathen in India. This was the beginning of the Foreign Mission of the Church. In 1833 the Synod of Ulster had acknowledged their obligation to the heathen, and had resolved to send out Missionaries on this great project. But from one cause and another they had hitherto been prevented from carrying this design into effect. In the good Providence of God it was now accomplished, the Synod of Ulster having undertaken to support one missionary, and the elders of the congregations in Belfast having agreed to be responsible for the other.

It is not to be supposed that the union was carried through without any expressions of dissent. A minority of the Seceders protested, some for one reason and some for another, but, in general, objection was taken to the hasty manner in which the negotiations had been carried out. The insecurity of the doctrines of the Church was also alleged, and a few expressed refusal to associate with some ministers and elders who, as they knew, had not subscribed the Confession of Faith. Most of the non-unionists were half-hearted in their protests, and when, at length, these had put forward their claims, and had them allowed, they were gladly received into the General Assembly. The protesting minority were thus reduced to seven or eight who resolved to retain their old name as a Synod, and continue.

For almost a century the Seceders had prosecuted the

work of the Lord in Ireland against the doctrinal errors and profound religious indifference which prevailed. From the very beginning of their mission they were called upon to withstand the jealousy and opposition of the Synod of Ulster, whose defective theology and discipline they had avowedly come to oppose. The cold and deadening morality taught by many ministers of the Synod had blunted the spiritual conceptions of the people, so that the sense of sin was almost lost among the philosophical niceties of the preachers of incipient Arianism. The religious life of the community was rapidly becoming atrophied by the prelections of divines who had been instructed in a lax theology by Professors Simson, Hutcheson and Leechman, in the University of Glasgow. The generation was fast growing self-complacent, indifferent to the influence of heresy upon true religion, and unconscious of the degeneracy that was taking place in vital godliness.

Such were the defections of the times when the Seceders arrived to testify against error and proclaim evangelical truth. They came at a period when there were still many people who remained faithful to the letter of the old doctrines and stood ready to welcome the ministrations of the new sect. The Seceding ministers had not to persuade the people to a belief in Christianity, for the Shorter Catechism had made it impossible for these to forget the plan of salvation, but they had to awaken them to a sense of religion as a thing not only to be known in the letter, but also to be felt in the heart and practised in the life. The searching discourses of the new evangelists roused a slumbering people to a sense of guilt and to a true conception of salvation. The doctrine of justification by faith was restored to its proper place, spiritual fervour was revived, and a new phase of religious life was established.

The Seceding preachers gathered together, here and there, groups of people, "children of light," and organizing them into congregations, went on to further similar conquests. In this way the Secession spread over Ulster, put new life into protestantism, and preserved orthodoxy at a time when it was fast hastening to decay. In process of time they saw the Synod of Ulster narrowing the latitude of belief, and returning gradually to the old standards of faith and discipline. They rejoiced exceedingly in these manifestations of the Spirit, and when the tide had really turned, and the old faith and fervour had been regained, they were ready to unite with those whom they

had long rivalled and withstood as the purveyors of a lax theology.

We must not omit also to state that the Seceders came at a time when the Church required extension to meet the spiritual needs of an increasing population. The Synod of Ulster had culpably neglected this obvious duty for years, either through lack of zeal, or because an increase in the number of ministers would reduce the dividend derived from a definite grant of Regium Donum. Be this as it may, this unseemly neglect was remedied by the Seceders, who, in less than a century, organized upwards of one hundred and forty congregations.

These old Seceders are certainly worthy of honourable remembrance for the great work which they accomplished in the religious life of Ulster. They preached evangelical truth, persisted in the exercise of godly discipline, upheld the sanctity of the Sabbath, remained steadfast to the standards of the Church, extended its bounds, and were prepared to lose their suits at law rather than take oath by the superstitious practice of kissing the Book. They were the old Covenanters, with a difference.

It would be unwise to hold them up as faultless, seeing there are so many things in which their defects are obvious. Yet their services to pure religion were really great and worthy of being recalled and appreciated by succeeding generations. The work of the Lord prospered in their hands, and in the growth and increasing strength of the Church which they organized and served, they discerned an evidence of God's "eternal purpose according to the counsel of His Will."

ANTIBURGHER CONGREGATIONS

AGHADOWEY

The Rev. John Elder, who was ordained pastor of the old congregation in May 1723, joined the Non-subscribing Presbytery of Antrim in 1726. The doctrines preached by him proved unsatisfactory to a large section of his people, who determined on a new erection, but failed in their purpose. Twenty years later this project was revived as the result of a visit from Secession ministers, whose evangelical Gospel was what they desired to hear. In 1748 a body of people petitioned the Associate Synod for "supply of sermon," a request which was granted. The deputation sent on this mission reported to a meeting of the Synod, held later in the same year, that thirty-six members had acceded to the Associate Synod. Judging that these persons were not sufficiently versed in the principles of the Secession, the Synod directed them to form themselves into a society meanwhile, and to continue in prayer and conference.

How the little society managed to carry on for the next fifteen years we are not informed, but probably they were revived from time to time by occasional visits from ordained ministers. In 1763 a call was given to Mr. Wm. Reynolds, but a minority opposed his settlement, and the call was laid aside.

Mr. Samuel Moore, the first minister of the congregation, was ordained in August 1765. He was a son of Mr. Patrick Moore, merchant, Ballysallagh, Bangor. In 1772 he published "The Criterion: or the nature of Christian Communion explained, and some consequences thereof considered." Mr. Moore died at Clintagh on February 3, 1803, and was interred at Aghadowey.

During the ministry of the Rev. James Bryce, who succeeded Mr. Moore, the name of this congregation was changed to "Killaig." Mr. Bryce became the most eminent and conspicuous minister of the Antiburgher section of the Secession in Ireland. He was a man of marked ability, very tenacious of his opinions, and with a decided gift of controversy. He was the eldest son of Mr. John Bryce of

Airdrie, by his wife Robina Allan, and was born in that town on December 5, 1767. His first charge was Wick where he was ordained on September 2, 1795, and from which he was disannexed in a few years on account of his peculiar views and practices with regard to the laws of marriage.

He resorted to teaching for a time before coming to Ireland. On being called to Killaig the Presbytery of Limavady threw obstacles in the way of his settlement, but the majority of the congregation complained to the Synod of 1805 with regard to the action of the Presbytery. The issue of this complaint and the subsequent process against Mr. Bryce, assumed Synodical importance, and have already been narrated (see page 119).

The lull in Mr. Bryce's stormy life was brief. In 1809, Government offered an increased Regium Donum to the Seceders on the basis of classification. This subject is treated of elsewhere (see page 117), but for continuity we may be allowed to repeat that the Synod objected strenuously to the method of distribution. They unanimously expressed their determination to refuse the Regium Donum if the method of administration were not modified. But when they saw that it was a case of accepting it under the attached conditions or losing it altogether, they humbly acquiesced, all but Mr. Bryce who stood loyally by the former resolution of the Synod. In disgust, he and his congregation withdrew from the fellowship of the Synod in 1811. For several years he was most persistent in preaching to small bodies of dissatisfied Seceders drawn from both sections of the Church, organizing them into congregations, and, in 1816, constituting them into the "Associate Presbytery of Ireland." After his decease this small body joined the United Presbyterian Church of Scotland. During his ministry Mr. Bryce conducted a classical academy at Killaig with great success. In it his sons were educated, and also nearly all the ministers of the "Associate Presbytery of Ireland." Mr. Bryce died at Ballyclough, Coleraine, on April 24, 1857, in his ninetieth year, and the sixty-second year of his ministry. He preached on the Sabbath previous to his death. His wife, whom he married in 1795, was a Miss Catherine Annan, of Auchtermuchty.

Dr. Reuben John Bryce, his eldest son, was a distinguished educationalist, and, as Principal of Belfast Academy, left his mark on more than one generation of the youth of Ulster. Dr. Archibald Bryce was Principal of the High School, Edinburgh, and the third son, Dr. James

Bryce, was Principal of the High School, Glasgow. Dr. James Bryce, by his wife, Margaret, daughter of James Young, Esq., Abbeyville, Belfast, was father of Viscount Bryce, Ambassador to Washington, and of John Annan Bryce, M.P., of Inverness Burghs, 1906. The Rev. James Fitzpatrick, Knockloughrim, was a son-in-law of the Rev. James Bryce, sen.

AHOGHILL

When the Rev. Thomas Shaw, who was minister here since 1710, joined the Non-subscribing Presbytery of Antrim in 1726, his action produced the usual discontent. His death in 1731 gave the congregation an opportunity of returning to the bosom of the Synod of Ulster, which was availed of. The lapse from orthodoxy, however, seems to have had an influence on the unity of the congregation, and possibly that zealous Antiburgher, the Rev. Isaac Patton, visited Ahoghill as an outpost. Ahoghill Secession congregation must have been organized some time prior to 1760, judging from the report made to Synod at this date. The report states that Mr. Thomas Christie had received a regular call to Ahoghill "a considerable time¹ ago, and yet, after all dealing with him, he had refused to accept the same, and still continues to do so."

The Associate Synod ordered the Irish Presbytery to deal with him again, and if he persisted in his refusal, to suspend him till next meeting, and if he still continued contumacious, to deprive him of his licence. Mr. Christie must have convinced the Presbytery that his scruples were valid, as he retained his status as a probationer. Church extension in those days, must, in many instances, have been deterring to probationers of the Secession, seeing that the number of "acceders" was few and almost invariably poor. In addition, a meeting-house had to be erected, and only a small and precarious income could be expected.

Twenty more years elapsed before Ahoghill obtained a Secession minister. In the meantime the congregation must have maintained public worship and prospered to an encouraging degree. A lease dated March 22, 1770, is evidence of this. At a later period Kirkinriola and Braid were associated with Ahoghill. When Mr. Peter McMillan

¹ "about two years," is crossed out in the Minutes of the Synod.

was ordained on October 31, 1781, the congregation was styled "Ahoghill and Buckna."

Mr. McMillan was born in Castlederg in 1749. He received his education at Glasgow University, and was licensed to preach in 1772. His ministry of seven years was not congenial, as at the end of that period "he was under such embarrassments as it was indispensably necessary [for him] to remove." The Synod of 1788 investigated his case, and, to the credit of the congregation, found that they were but little in arrears. Consequently the Synod refused to accept Mr. McMillan's resignation, but despite their decision, he removed to South Carolina in 1789. In America he joined the Associate Reformed Church for a brief period, but, in 1794, he was installed at Due West in connection with the Secession. In 1807 he was deposed, after which he engaged in teaching. He died at Blanche, Tennessee, on July 14, 1816.

Mr. Thomas Carmichael, a Perthshire man, succeeded Mr. McMillan as pastor of Ahoghill. He was ordained on April 27, 1791. In 1794 he erected a meeting-house in Braid, but resigned this part of his charge about 1812, when he deemed it self-supporting. Mr. Carmichael also took up work in Kirkinriola, which, in time, became a distinct congregation. He also paid some attention to the Galgorm district. His wife, whom he married in 1798, was a daughter of Mr. William Raphael of Galgorm.

In 1832, James, the eldest son of Mr. Carmichael, became minister of Cairncastle in connection with the Synod of Ulster, and his father went to reside with him for the benefit of his health. The Presbytery judged that he was too distant from his congregation to perform his ministerial duties efficiently, and ordered him to return to Ahoghill. He was an old man now, and rather than yield to the Presbytery, he resigned his charge on February 12, 1833. He died at Cairncastle on October 3, 1848, aged eighty-eight.

Mr. Frederick Buick, on November 3, 1835, was ordained as assistant and successor to Mr. Carmichael. Mr. Buick, who was born on March 17, 1811, was the only son of Mr. David Buick of Navan. He was licensed by the Presbytery of Monaghan in October 1834. In 1840 he married a daughter of Mr. George Raphael of Galgorm.

Mr. Buick was upwards of seventy-two years in the ministry, and had almost attained the age of ninety-seven years when he passed away on January 17, 1908. A unique incident in his life was the delivery of a sermon in 1896 on

I Kings viii. 57, 58, which he had preached sixty-one years previously.

The Rev. George R. Buick, D.D., Cullybackey, was a son.

The Rev. Thomas West, D.D., Antrim, was a son-in-law.

AHOREY

In 1786 part of the Secession congregation of Market-hill seceded and erected a meeting-house at Ahorey. On requesting "supply of sermon" the Presbytery censured them for their informal action in building without being authorized. The Presbytery also considered that the new erection was too near the parent congregation. In this and similar cases Presbyteries were placed at a great disadvantage in carrying out the law of the Church, knowing that, if they did not grant such petitions, however irregular, there was a rival Synod to which such delinquents might apply. Consequently the petition of Ahorey was granted, and on July 9, 1789, Mr. John McDonald, a native of Ceres, Fifeshire, was ordained. His ministry here was brief, as he resigned in 1795 on receiving a call from Dubbieside. In 1817 he removed to Thurso, and died on July 29, 1828, at the age of sixty-six.

The next minister was the Rev. Thomas Campbell, who was ordained "since last meeting," according to the minutes of Synod for the year 1799. As there was no meeting of Synod in 1798, owing to the disturbed state of the country, the date of his ordination remains indefinite. His birth-place is equally so, as several places have been associated with his nativity. The date of his birth has been definitely set down as February 1, 1763, and Glasgow University is named as the place where he was educated. The latter statement is doubtful.

Mr. Campbell was one of the founders of the Evangelical Society of Ulster, an organization in which ministers of several denominations co-operated for promoting the spread of the Gospel. The Synod scrupled at this, and, when they intimated that his action was inconsistent with Secession principles he resigned his connection with the Society. Mr. Campbell demitted his charge of Ahorey in 1806, and emigrated to America the following year. After supplying for a period, he was deposed on April 17, 1810, "for denying the appropriation of Christ in saving faith, and the validity of creeds and confessions." Upon this he

adopted Baptist principles, and, in 1818, founded a sect known as "The disciples of Christ," which, at present (1939) is reported to have on its roll of membership two million communicants, worshipping in ten thousand congregations. At the inception of this sect Mr. Campbell was greatly assisted by his son, Alexander, minister of Bethany, West Virginia. Mr. Campbell died at Bethany on January 4, 1854, at the age of ninety-one.

On September 17, 1809, Mr. Samuel Beatty, a native of Clenanees, was ordained in Ahorey. To increase his meagre income he added the work of teaching a classical school to his ministerial duties. Intemperate habits resulted in his suspension in 1833, and he died on March 9 the following year.

Mr. Joseph Weir Hunter, son of the Rev. James Hunter, Coleraine, was ordained on April 1, 1834. His ministry here was brief, as, on September 13, 1837, he was installed in Alfred Place, Belfast, now represented by Eglinton congregation. On January 16, 1845, he was installed in Adelaide Road, Dublin, and, retiring in 1865, he died on September 5, 1879, aged seventy-three.

Mr. Hunter was succeeded by Mr. Thomas Kilpatrick, a native of Lurgancross, near Markethill, who was ordained on April 4, 1837. Mr. Kilpatrick was minister here in 1840, when the Synod of Ulster and the Secession Synod united.

BALLYCOPELAND

This congregation began as "Millisle." The meeting-house was erected in 1773, which would indicate that the congregation was organized some time before. Probably the Seceders took advantage of a long vacancy in the neighbouring congregation of Donaghadee to establish a cause in Millisle. The Rev. Alexander Grier, Hillhall, was installed as the first minister on October 21, 1773. Mr. Grier may have been an eloquent preacher, but there is evidence that his knowledge was not great. His conduct and temper were reprehensible, and the Presbytery found fault with both, and, on March 7, 1775, deposed him from the office of the ministry. But Mr. Grier had supporters who encouraged him in a contumacious course, and he continued his ministrations despite his deposition.

This rebellious conduct caused a breach in the congregation, and the stronger party, irritated by the action of the Presbytery and the General Associate Synod, resolved

to place themselves under the care of the General Synod of Ulster. The minority preferred to remain with the Secession, and, to that end, formed themselves into a congregation and proceeded to erect a meeting-house at Ballycopeland. These proceedings are set forth in an appeal addressed by the Presbytery to the General Associate Synod, under date August 20, 1776, in which they earnestly solicit financial aid for a new meeting-house now in process of erection.

The first minister of Ballycopeland was the Rev. John Hutton, who was born at Greenloaning, near Dunblane, in 1749. Mr. Hutton received a call on August 11, 1778, which he at first refused to accept, but under pressure from the Presbytery he finally acquiesced, and was installed on May 26, 1779. He died on March 25, 1823, after a ministry of forty-four years. His wife was Catherine, daughter of Mr. John McHinch, Killaghey, and aunt of the Rev. William McHinch, Dungiven, and Dundalk.

Mr. Isaiah Steen, sixth son of Mr. John Steen, Ballaney, Coleraine, succeeded Mr. Hutton. Mr. Steen was born in 1798, and in 1818 was one of the first Divinity students to enter the Belfast Academical Institution. He was ordained on October 8, 1823, and resigned in 1832 on being appointed Headmaster of the Mathematical department of the aforesaid seminary. He died on August 3, 1871, at the age of seventy-three.

Mr. Steen married (1) Isabella, only daughter of Mr. John Carmichael, in 1824. Their son, Robert, became a distinguished scholar, and for thirty-five years was Headmaster of the Classical Department of the Belfast Academical Institution. (2) Dorothy Smith, daughter of Mr. William Peille, Harrington, Cumberland.

On April 3, 1833, Mr. John Lawrence Rentoul was ordained as successor to Mr. Steen. Mr. Rentoul was the fourth son of the Rev. James Rentoul, M.A., Ray. In August 1834, he married Dorcas, fourth daughter of Mr. Richard Carmichael, Millisle. He resigned Ballycopeland in May 1837, on receiving a call to Ballymoney.

The next minister was also a son of the manse. Mr. Samuel James Moore was the eldest son of the Rev. Samuel Moore, Markethill. He was ordained on May 9, 1838, and favoured the union of the Synods in 1840. In 1845 he resigned Ballycopeland on receiving a call to Donaghmore, Co. Down, and subsequently removed to Third Ballymena. He died on April 8, 1876, aged sixty-six.

Mr. Moore published Sabbath School Addresses and Sermons.

Robert Carmichael Moore, M.A., M.D., was his only surviving son.

BALLYEASTON

After the death of the Rev. Timothy White in 1749, minister of the old congregation of Ballyeaston, there was a vacancy for upwards of eight years, during which there was much disputing. Towards the end of this period the Seceders commenced work at Rashee, and, in April 1760, the Irish Presbytery reported to the Associate Synod that Mr. William Reynolds had received a call, a considerable time ago,¹ and had refused to accept it. This would indicate that this congregation had been organized about the year 1758. To the Synod of August 1762, Mr. John Anderson is reported to have received three competing calls, one from from Belfast on condition of their "making some adequate provision for the subsistence of a minister among them." Apparently Belfast congregation was, at that time, unable to make the "adequate provision" required, and it is said that Mr. Anderson was ordained at Ballyeaston in 1763.² If this were so his ministry was of brief duration, for Mr. William Holmes was ordained at "Rashee" on June 29, 1768.

Mr. Holmes was a native of Ramelton district. In 1787, he removed with his congregation to a new meeting-house which had been erected at Ballyeaston. It appears that Mr. Holmes supervised and assisted in the work at Larne and Islandmagee before a minister was settled in this united charge. Mr. Holmes married Catherine, daughter of Mr. Robert Hunter of Gobbins, and through her, subsequently came into possession of Mr. Hunter's farms and mills. He retired in 1813, and died at Whitehouse, Islandmagee, on November 30, 1823, aged eighty-one.

In 1779 Mr. Holmes complained to the Presbytery that his income from his congregation was insufficient for his maintenance, and that he could not continue unless it was increased. The Presbytery intimated that if increase were not made they would declare Mr. Holmes transportable.

In April 1786 Mr. Holmes was charged with being married on one Sabbath's proclamation instead of the legal

¹In the minutes "upwards of a year" is crossed out.

² Rev. James McConnell, B.A.

three. He confessed that this was so, and was in consequence admonished by the Presbytery.

Mr. John Wright, who succeeded Mr. Holmes, was a son of Mr. William Wright, farmer, Rockcorry. He was ordained on September 2, 1813, and retired in 1842. His death occurred on February 19, 1848.

BALLYMENA

This congregation would appear to have had its origin in the union of Kirkinriola and Braid, formerly adherences of Ahoghill. Evidently the Rev. Thomas Carmichael of Ahoghill resigned Braid in 1807, as in 1808 it is reported to be a vacancy requiring "half time" supplies. Possibly Kirkinriola required the other half, but this is not stated. At any rate both joined in a call to the Rev. James Wilson, who was installed on November 17, 1812. Mr. Wilson had been formerly minister of Ballymagrane in the Burgher Synod, but was deposed in September 1811, for, what would be considered in these days a trivial offence, the detention of some books. Apparently the Antiburghers looked on this matter lightly as they received Mr. Wilson into their Synod in July following.

In 1794 there was no place of worship at Braid, but in that year the Rev. Thomas Carmichael rented a rood of ground and erected a primitive meeting-house, apparently at his own expense. This private ownership led to a dispute many years later, but the matter seems to have been amicably arranged in time. The Rev. Frederick Buick, in 1836, says of this modest edifice that, in his time, there were no benches, probably never were any, and that the worshippers sat on improvised seats of sods or planks, above a floor of hardened clay. Doubtless it was in structures of this kind that many Secession congregations at first assembled.

When Mr. Wilson emigrated to America in 1819, he was succeeded by Mr. William Campbell, who was ordained on June 29, 1819. Mr. Campbell was the second son of Mr. Solomon Campbell, of The Tops, Raphoe. The Braid portion of the congregation refrained from joining in the call to him. In 1824 Mr. Campbell and his congregation removed into a new church which they had built in Ballymena. Mr. Campbell married in 1838, a daughter of Mr. John Hamilton, The Glebe, Ballymena. He died on January 25, 1872, aged seventy-six.

THE SECEDERS IN IRELAND
BALLYRASHANE

See Roseyards.

BELFAST

The overtures of the Antiburghers to the people of Belfast seem to have been coldly received for many years. The reason for this may not be far to seek. The non-subscription controversy practically began here with the installation of the Rev. Samuel Halliday in July 1720. In the previous month the General Synod of Ulster had passed a law to the effect that, in future, "all intrants into the ministry among us" should sign the Confession of Faith. Provision was made for any who might scruple at any phrase or phrases in the Confession. Any person doing so was allowed to use his own expressions, and these were to be accepted if consistent with the doctrines of the Confession. Mr. Halliday refused to sign the Confession in any form, but handed in a meagre declaration of his faith, and denied the right of the Presbytery to demand more. On the strength of this the majority of the Presbytery proceeded to instal him, though a minority protested against this action and appealed to the Synod.

At this time there were two congregations in Belfast, the ministers of which were both members of the New-Light party. A large orthodox party devoted to evangelical Presbyterianism withdrew, and made a very effectual protest by erecting a new meeting-house in the same street. They were very careful to select a minister eminent for eloquence and strict adherence to the doctrines of the Confession of Faith, and, at the period when the Secession preachers arrived they had already enjoyed the most precious doctrines of the Gospel of Christ for upwards of twenty years.

In October 1742, Mr. Gavin Beugo, probationer, was appointed to conduct a mission of eight weeks' duration at Templepatrick and adjacent places, which probably included Belfast. Mr. Isaac Patton was sent on a similar mission in May 1745, with instructions to remain for a period which included two Sabbaths at Belfast, where, apparently, he excited a degree of interest, as the small body of people there was recognized as an adherence of Templepatrick when Mr. Patton was ordained at the latter place in July 1746. The visit of the Rev. George Murray in September

1746, is suggestive. At this time the minister of the orthodox congregation in Rosemary Street had retired, and search was being made for a worthy successor. On such occasions unanimity rarely prevailed, and it is possible that the Belfast Seceders, who were very desirous of becoming a distinct congregation, were not without hope that something would happen by which their numbers would be increased, and their claims to a settled minister would be justified. This may seem an unworthy motive to attribute to the Seceders, but certainly it was an attitude that they frequently assumed in future years.

In April 1748, Belfast, in union with Bangor, petitioned for a moderation, which must not have been granted, as there is no record of an ordination. We hear no more about the Belfast congregation till 1761 when we find it enrolled in the list of vacancies. In September 1762, Synod were asked to decide in the matter of three calls presented to Mr. John Anderson, probationer, one of which was from Belfast. Synod gave the preference to Belfast, provided that congregation secured a competent maintenance for Mr. Anderson. As there is no record of Mr. Anderson's ordination or other indication of his being settled in Belfast, it is probable that the maintenance required by the Presbytery as satisfactory, was beyond the power of the congregation. Almost seven years elapsed before they were in a position to resume the subject and satisfy the Presbytery. On May 24, 1769, Mr. John McDowell was ordained, but, unhappily, he died within two years. Then comes evidence that his position must have been very precarious, as the congregation was being assisted by collections remitted from Scotland. Some of the Scottish congregations had failed to remit, and so a petition was laid before Synod in 1772, asking them to inquire into the matter and "praying for speedy and effectual relief."

At this period there was a vacancy of ten years' duration, evidently due to the narrow circumstances of the congregation, as, in 1777, a call to Mr. William Carmichael was laid aside for three years on account of the congregation being unable to promise such a maintenance as Mr. Carmichael could accept. The call was renewed in August 1780, and Mr. Carmichael was ordained on November 22 following. It is stated that in these early years the congregation worshipped in a house in the neighbourhood of Old Lodge Road, but in 1782 Mr. Carmichael built a meeting-house in Berry Street, to which he and his congregation removed.

For a time Mr. Carmichael supplemented his income by acting as Writing Master in Belfast Academy. He lived in Millfield, then a respectable locality, and died there "in the spring of this current year" [1799].

The next minister was the Rev. John Nicholson of Larne, who was installed on August 21, 1799. Like his predecessor, he also had an engagement in the Belfast Academy, where he taught classics, as he was reputed to be "an excellent Hebraist and a first-rate classical scholar." During his ministry in Belfast he acted as Clerk of the Antiburgher Synod. He was author of several publications of an ephemeral nature. Mr. Nicholson died of fever on March 10, 1814, aged fifty-three, and was interred at Larne.

Mr. William Carr, who succeeded Mr. Nicholson, was the eldest son of Mr. Thomas Carr, Newry. He graduated M.A., Glasgow, in 1814, and was ordained on March 23, 1815. Mr. Carr was an eloquent preacher, and was also gifted with a highly poetic taste. While a student he published *Rostrevor, a Poem*, 1810, *Amurath and Zara, an Ottoman Tale*, 1814; and *A Tour from Edinburgh to the Highlands*, 1814. He retired in 1829 owing to his being "subject to occasional alienation of mind," and died at Windsor Hill, Newry, March 8, 1847.

On Mr. Carr's retirement Mr. Robert Wilson was called to the vacant charge, and was ordained on March 9, 1831. Mr. Wilson, who was the eldest son of the Rev. Wm. Wilson of Crossgar, was a man of great scholastic attainments, and in 1834 was appointed Professor of Biblical Criticism for the Secession Synod. After the Union of the Synods in 1840 he occupied the same position in the service of the General Assembly. He and his congregation built a new church in Linenhall Street into which they removed at the beginning of 1839. In 1842 Mr. Wilson resigned his congregation and devoted himself wholly to his duties as Professor. In 1849 he received the degree of D.D. from the University of Glasgow, and in 1856 he was chosen Moderator of the General Assembly. He died on October 11, 1859.

Dr. Wilson was married three times (1) on April 13, 1836, to Mary, daughter of Mr. John Barnett and sister of the Rev. John Barnett, M.A., D.D., Moneymore. She died March 9, 1837; (2) to a sister of the eminent physician, Dr. Thompson, Lisburn; (3) in 1845, to a daughter of Mr. Wm. C. McKenna, M.R.C.V.S.

On the removal of the Berry Street congregation to Linenhall Street, the church was sold to the friends of Church extension for £350, and on April 28, 1840, Mr. Adam Glasgow was ordained as pastor. A few weeks afterwards, by the union of the Synods, the congregation became incorporated in the General Assembly. In January 1842, Mr. Glasgow resigned the pastorate and proceeded to India as one of the first foreign missionaries of the General Assembly.

Note. The new church in Linenhall Street cost £2,500. It was sold when the congregation removed in 1887 to the Crescent Church which they had recently erected. The Rev. John McIlveen, D.D., was minister at that date.

CARNONE

In the minutes of the Associate Synod this congregation was originally called Donaghmore, and occasionally Raphoe. It was organized some time prior to August 1757, when it was reported that Mr. Robert Law had been ordained since the last meeting of Synod, which was in the previous April. Mr. Law was a son of Mr. James Law of Ballindrait. In 1740 he entered the University of Glasgow, and, in 1746, was licensed by the Presbytery of Letterkenny, in connection with the General Synod of Ulster. For some unrecorded reason his licence was withdrawn in 1752, and when it was restored in 1755, he joined the Antiburgher Synod, and was ordained at Carnone as noted above. He died on August 19, 1793.

The Rev. James Law of Banagher was a brother.

Mr. William Dickey, who succeeded Mr. Law, was a son of Mr. John Dickey, farmer, near Limavady. He was licensed by the Presbytery of Derry in 1791 before he had entered into the Bond for renewing the Covenants, an action which was very displeasing to the Synod. He was ordered to desist from preaching until he had subscribed the bond, which, however, he signed soon afterwards. He was ordained on June 9, 1795, part of the congregation protesting. His wife was Miss Margaret Porter, also from Limavady. He retired in 1836 and died on September 8, 1841, aged seventy-three.

Mr. Dickey was one of the few Antiburghers who aspired to authorship. In 1793 he published *An Essay on the origin and principles of the Seceders*. He has also left behind him, as memorials of his diligence, sermons published at intervals during his ministry.

Mr. Dickey was succeeded by his son, Rev. John Porter Dickey, who was educated at the Western University, Pennsylvania, and was ordained on June 4, 1834, as pastor of Bethel, Freeport, and Turtle Creek, in the same State. He resigned on July 16, 1835, and returned home to become assistant and successor to his father. His installation took place on January 28, 1836. His wife was the only daughter of the Rev. James Steele of Stranorlar. After an active ministry of fifty years he retired in 1884, and died on November 26, 1888, aged eighty-three.

Professor R. H. F. Dickey, D.D., Magee College, Derry; Rev. W. J. S. Dickey, Kirkwall and Harray, Orkney; and Rev. C. C. M. Dickey, Draperstown, were sons.

CLENANEES (Lower)

There was a Burgher congregation here many years prior to 1788 when the Synod was asked to determine where a new meeting-house should be built. Some time before this date the congregation had unanimously decided on the erection of a new edifice for their accommodation, but a majority now proposed to abandon the old site and seek a new one in a more salubrious and convenient situation. This proposal created division and became a prolific source of contention which was long sustained. This matter was referred to the Synod, who heard Commissioners from each side at great length. The major portion of the congregation held that the existing site was most unsuitable, as it was contiguous to a water-course and consequently liable to flooding. The other party earnestly supplicated that the ancient site should be retained. The decision of Synod favoured the majority and it was decided to "build upon the upper ground."

As the building funds were in the hands of this party the minority were greatly incensed to find that they had contributed to the carrying out of a work to which they were bitterly opposed. They felt that they had been roughly treated, and, to show their resentment, resolved to abandon both their fellow-worshippers and the Synod. Application was made to the Antiburgher Synod to be received as a congregation and to be supplied with sermon. This request was complied with readily, and in due course Mr. William Wilson was ordained on November 4, 1789, in the old meeting-house. Mr. Wilson was a Scotsman from Ayr, and had been some time in connection with the Associate Synod

prior to his ordination. After ten years of service he is mentioned in the minutes of Synod for the year 1799 as deposed, for some reason that has not been recorded.

The next minister of Lower Clenanees (as this congregation was called), was Mr. William Wilkinson, who was ordained on June 29, 1801. His short ministry terminated in 1803, when he demitted his charge and returned to Scotland.

After a brief vacancy Mr. John Gamble was ordained on June 16, 1803. His stipend was so small and so irregularly paid that, in 1808, the Presbytery held a visitation at which these matters were discussed, and means taken to remedy them, but without effect. On receiving a call to Newry, early in 1809, Mr. Gamble resigned, and during the vacancy that ensued, the congregation vented their grievance against the Presbytery of Markethill by petitioning to be received into the Burgher Presbytery of Lower Tyrone. This matter came before the Burgher Synod in 1809, when the Rev. John Lowry of Upper Clenanees bitterly, but unavailingly, opposed their admission. There were now two Burgher congregations in Clenanees.

On February 1, 1811, Mr. James Kinnear, a native of Castleblayney, was ordained, and under him, the congregation steadily progressed. Mr. Kinnear married Ann, daughter of Dr. James McKee, Dungannon. He died on March 24, 1864, aged eighty years.

The Rev. John Kinnear, D.D., Letterkenny, and M.P. for County Donegal (1880-5), was a son.

CROSSROADS

For a period this congregation was known as Taboyn. The minister of Monreagh congregation, the Rev. Patrick Davidson, freely expressed New-Light sentiments which offended a considerable portion of his flock. This body of people resolved to form a new congregation and place themselves under the inspection of the Presbytery of Limavady. In Derry, four miles distant, a number of families, possibly for similar reasons, had acted in the same manner, and, as a united charge, Derry and Taboyn (Crossroads), gave a call to Mr. Walter Galbraith in 1782. As Mr. Galbraith had received three other calls, the matter was referred to the Associate Synod, as was usual in such cases, to make a decision. Synod sustained the call to Derry and Taboyn, which Mr. Galbraith refused to accept. A Committee was

appointed to deal with him privately, and he, at length agreed. On December 17, 1782, Mr. Galbraith was ordained as minister of the united charge on the understanding that his labours would be wholly given to whichever of the two congregations would first provide him with a sufficient maintenance. In this competition the Derry portion of the congregation was successful, and, in July 1793, Mr. Galbraith resigned Crossroads.

For upwards of seven years Crossroads remained a vacancy, no doubt owing to inability to raise an adequate stipend. At length, on November 23, 1800, Mr. William Todd, a native of Newry district, was ordained, but before three years had elapsed he was disannexed.

Mr. Samuel Craig, from Loughgilly neighbourhood, was the next minister. He was ordained on June 18, 1805, and, during a long ministry, was most exemplary in discharging the duties of his pastoral office, and also found time for the service of the Church at large. He died at Taboyn on June 1, 1855.

Mr. Craig was chosen Moderator of Synod twice, in 1809, and again in 1838. He disapproved of the Union of Synods in 1840, but signified his adherence the following year. His wife, whom he married in 1812, was a daughter of Mr. James Gamble of Loughgilly, and sister to the Rev. Samuel Gamble of Ramelton, and the Rev. James Gamble of Strabane.

The Rev. Samuel Craig, Summerhill (1845-99), and the Rev. James Craig, D.D., Hamburg, were sons.

DERRY

No reason is assigned for the withdrawal of a number of families from the old congregation of Derry, about the year 1780. But the fact that the Rev. Robert Black of Dromore, who was acknowledged to be very lax in his theology, was installed there in 1784, suggests that the majority of the people were not very discriminating in the matter of evangelical truth. Be this as it may, a small congregation was formed in connection with the Associate Synod, and similar to one formed at Taboyn (Crossroads) about the same time.

About the beginning of 1782, these two small congregations united in giving a call to Mr. Walter Galbraith, but as he had received three other competing calls, the matter was referred to the Associate Synod for their decision. Mr.

Galbraith was ordered to accept the call from Derry and Taboyn, which, at first, he refused to do, but, after some persuasion, he consented. His ordination took place on December 17, 1782, on the customary understanding, that, which ever place was first to provide a sufficient maintenance could lay claim to the whole of his labours. Eleven years elapsed before Derry was in a position to fulfil the conditions laid down, and declare themselves a self-sustaining congregation.

In the year 1793, Mr. Galbraith resigned the rural part of the congregation, and in future confined his ministrations to the city. He was the third son of Mr. William Galbraith, farmer, Drymen, Stirlingshire. He figures a good deal in the minutes of the Synod in a matter that reveals him to have been hot-tempered and indiscreet. On one occasion Synod felt impelled to censure him for an exhibition of these qualities in which he out-distanced their toleration. In fact, a matter, unwise both as to words and action, was being investigated by the Synod when he died on April 30, 1810, aged forty-five years.

Mr. James Crawford, third son of Mr. James Crawford, Drumkeen, was ordained on June 27, 1811, as successor to Mr. Galbraith. The following year witnessed his marriage to Miss Margaret Law. He retired in 1849, and died at Milltown Lodge on November 8, 1868.

The Rev. Joseph Crawford, Ballybay, was a son, and the Rev. Matthew Wilson, Ramelton, was a son-in-law. Prof. Samuel Law Wilson, D.D., Dungannon, Cork, and York Street, Belfast, was a grandson.

DUBLIN

This congregation is stated to have been erected in 1796 by the Presbytery of Markethill. The earliest notice of it in the records of the Synod occurs under the year 1808 when it is reported as vacant. It remained in this state till August 1814 when Mr. David Stuart was ordained. Mr. Stuart was the second son of Mr. Samuel Stuart of Loughgilly. At the date of his ordination the congregation worshipped in Tailors' Hall, Back Lane, but in 1818 a new meeting-house was erected in Mary's Abbey, largely through the liberality of James Clarke, Esq., a wealthy member of the congregation.

This new erection was made at a most opportune time, as, at this period, several circumstances emerged which

conducted towards the union of the two Dublin congregations. Mr. Hutcheson, minister of the Burgher congregation, became afflicted with a lingering disease which terminated in his decease in August 1820. His meeting-house, which stood in the way of a projected new street leading from Richmond Bridge, was under sentence of demolition. Moreover, the recent union of the Synods removed all former prejudices and antipathies and furnished an example that was not lost on the two congregations. During Mr. Hutcheson's illness the Synod supplied Mass Lane for a year, and at the end of this period this congregation attached themselves to that of Mary's Abbey. The Synod, when informed of this relationship, agreed that it should continue "during the present indisposition of Mr. Hutcheson," a decision which was never revised. In this quiet manner the two congregations merged into one, numbering in all one hundred and forty individuals, the majority of whom had been Antiburghers.

The congregation increased rapidly under the ministry of Mr. Stuart, so much so, that a larger church was rendered necessary. A new edifice, erected in Lower Abbey Street, was opened for public worship in 1825. It was designated Union Chapel, a name at once reminiscent of the union of the two congregations and also of the Synods to which they formerly belonged. In 1840, Mr. Stuart (now D.D.), opposed the union of the Secession Synod and the Synod of Ulster, but at this date he had lost his great influence through intemperance, for which he was suspended *sine die*. He "disregarded the sentence and continued to officiate as heretofore."

GILNAHIRK

The first minister of this congregation was Mr. Francis Pringle, who was ordained on August 25, 1772. Mr. Pringle was a native of Kirkcaldy, and received his education in the manner prescribed by the Antiburger Synod. He acted as Clerk of the Irish Synod from its inception in 1788 till 1798, when he returned to Scotland. It is stated that his resignation was due to the fact that, professing royalist principles, he became unpopular with his parishioners and neighbours, most of whom sympathized with the United Irishmen.

In 1799, Mr. Pringle emigrated to America, and, for a period of two years, acted as stated supply in New York

city. On August 27, 1802, he was installed at Carlisle, Pa., and ministered there till his retirement on May 14, 1832. He died at New York on November 2, 1833, aged eighty-five. For a short time before his death he resided with Thomas, his only surviving son.

Mr. Pringle was succeeded by Mr. Alexander Donnan, youngest son of Mr. William Donnan of Inch, Galloway. Mr. Donnan was ordained on September 23, 1801, and was minister here for sixteen years. For some unrecorded reason the congregation petitioned the Synod of 1817 to remove him, and Synod appointed a Committee to meet on July 30, and investigate any charges which might be made. When the Committee met it was reported that Mr. Donnan had left the kingdom. Mr. Donnan went to America where he became pastor of Mt. Pleasant and Burgettstown, Pa., on May 28, 1819. He resigned in 1852, and died at the latter place on June 3, 1859.

After a vacancy of almost three years Mr. John Coulter was ordained minister of Gilnahirk on March 22, 1820. He was a son of Mr. John Coulter, Ballybay, received his education at the University of Glasgow, and graduated M.A. in 1815. Mr. Coulter was an excellent minister in many ways, an eloquent preacher, a social reformer, and a ready writer. He was very active on the side of the Seceders in promoting the Union of the Synods in 1840, and rejoiced greatly in its consummation. In 1842, he was honoured by receiving the degree of D.D., from America, and in 1851 the General Assembly recognized his services by electing him Moderator. From 1843 to 1867 he acted as Clerk to the Presbytery of Comber, and retired from active duty in 1860. He died on May 26, 1877. His wife was Isabella, daughter of Mr. John Gordon of Ballypallady.

HILLHALL

For many years this congregation was called "Lisburn" in the Secession Records. It was the first place in Ireland to issue the cry of the man of Macedonia, "Come over and help us." For this reason its early history has been minutely traced already in this work. (See page 56).

From what has been set down it will be seen that for a brief period Lisburn was under the pastoral oversight of the Rev. Isaac Patton. In April 1748, the Associate Synod sent missionaries to Ballinderry where they found some adherents. A greater number was discovered in Moira, and,

in 1750, these two places unitedly gave a call to Mr. John Tennent, bearing upwards of one hundred and twenty signatures. At the same time Mr. Tennent had received a call from another congregation, signed by upwards of two hundred and twenty persons, and this one was preferred.

To strengthen their claim Moira joined with Lisburn, and in February 1752, the united congregation called Mr. James Hume, probationer, a native of Aberdour, Fifeshire. It so happened, that a few months previously, Synod had received an urgent appeal from the Rev. Alexander Craighhead, minister at Middle Octarara, Pennsylvania, beseeching them to appoint some ministers to labour in that State. The Synod had destined Mr. Hume for this work, and had appointed the Presbytery of Ireland to ordain him and send him forth. Meanwhile Mr. Hume had received the call from the congregation of Moira and Lisburn, which, under these circumstances, the Synod refused to sustain, and ordered Mr. Hume to proceed to America. Mr. Hume refused to complete his trials for this purpose and stated his objections. In reply the Synod threatened to suspend his licence to preach, but milder counsels prevailed, and he was released from the appointment to Pennsylvania on apologizing to the Presbytery for "the absolute and dogmatical manner of his declining compliance."

Mr. Hume was in this way left at the disposal of the Presbytery, and was ordained to the pastorate of Moira and Lisburn on January 30, 1753. Ten years later he resigned Lisburn (Hillhall) portion of his charge, which forthwith became a distinct congregation.

It was probably about this time that the congregation removed from Lisburn to a site given them by Mrs. Law of Hillhall. From this period the congregation has continued to bear this name. After a vacancy of five years a call was given to Mr. Alexander Grier, son of a farmer near Market-hill, and he was ordained on March 22, 1769. His ministry here was brief as in 1773 he removed to the new congregation of Millisle.

For another period of five years the congregation remained vacant, largely through disappointments, as calls presented to the Rev. James Martin, Messrs. George Whyte and Francis Archibald, at different dates, found them pre-engaged. At length, Mr. John Bell, a Scotsman, was ordained on May 20, 1778, and proved himself "a faithful and godly minister." He died in 1792 after a ministry of fourteen years. His widow died at Hillhall on September 28, 1823.

Mr. Bell's successor was Mr. Henry Hunter, a licentiate of the Presbytery of Belfast, who was ordained on March 23, 1795. In 1823 he pleaded ill-health and offered to retire, but statements were made concerning him of such a nature that the Synod, after due investigation, deposed him in July 1825.

The next minister was Mr. Samuel Dunlop, from Garvagh district, who was ordained on August 25, 1825. In 1831 he married the only daughter of Mr. Robert Potts, Dundrod. He died at Derriaghy Cottage on August 10, 1865, aged sixty-one.

The Hon. Col. Samuel Dunlop, C.M.G.; James Dunlop, M.D., Naval Medical Service; Archibald Dunlop, M.D., Hollywood; and the Rev. Robert Dunlop, M.A., Nassau, were sons.

ISLANDMAGEE

The Rev. William Holmes, who was ordained at Ballyeaston in 1768, is credited with the inception of the congregation of Islandmagee. For many years services were held in the open air when the weather was fine, and in winter they were held in a barn. This body of people allied themselves with Larne in calling Mr. John Nicholson, a native of Dumfries, who was ordained on August 10, 1785, to serve each on alternate Sabbaths. Mr. Nicholson married a daughter of Mr. John Patrick of Black Cave, and, like many of the Secession ministers, increased his income by conducting a Classical Academy. Dr. James McHenry, author of *The Hearts of Steel*, is reputed to have been one of his pupils, and a member of his congregation. In 1796 he erected a meeting-house in Islandmagee, and by so doing established the cause in that district.

When Mr. Nicholson resigned in 1799 on receiving a call to Berry Street, Belfast, he was succeeded by Mr. George McCaughey, a native of Portglenone, who was ordained on July 8, 1800. In 1827 Islandmagee became self-supporting and was separated from Larne as a distinct congregation. At this period in its history, Mr. David Potter, son of Mr. John Potter of Carnteel, was ordained on April 22, 1828. Mr. Potter engaged extensively and successfully in farming. He disapproved of the Union of the Synods in 1840, but revised his opinion. In 1851 he married the widow of the Rev. Robert Magill of Antrim, author of *The Thinking Few*. Mr. Potter pre-deceased his wife, as he died on February 26, 1853, at the age of forty-nine.

THE SECEDERS IN IRELAND

KILLAIG

See Aghadowey.

LARNE

The origin of this congregation is obscure. It is stated that it existed some years prior to 1769, the year in which a meeting-house was erected. For the next sixteen years services were carried on by supplies, more or less acceptable. In January 1777 we find this people in a distracted state, owing largely to something uttered by Mr. Bell of Hillhall which the people construed as acting against their rights in the election of a minister. Mr. Bell explained what was spoken by him, to the satisfaction of the Presbytery, but the people remained unappeased. They appealed to the Presbytery to take action with a view to compose their differences, and the Presbytery arranged to hold an interim meeting on June 29 at Larne. At the meeting it appeared that Mr. Hutton of Ballycopeland had also expressed himself in a manner similar to that with which Mr. Bell was charged, but both gentlemen denied that they had said anything calculated to cause division. There was a general expression of satisfaction but it proved to be of a very superficial nature, for three years later the disorder still existed. In April 1780, the Presbytery was again engaged in an endeavour to placate the people. On this occasion it turned the tables on them by indicating that both the pay and accommodation provided for probationers were bad, and would have to be improved or supplies would be refused in future.

In 1781, the Presbytery, with a view to settling a minister in the district advised Larne and Islandmagee to unite and issue a call conjointly. They did so, and on November 19, 1781, presented a call to Mr. Walter Galbraith, but he was already under call to the congregation of Derry and Taboyn.

On October 29, 1782, they called Mr. John McCara but he declined to accept, as he was under engagement to return to Scotland. Finally, they called Mr. John Nicholson, who accepted, and was ordained on August 10, 1785. Mr. Nicholson was born at Dumfries in 1761, and was a licentiate of a Scottish Presbytery. He married a Miss Patrick of Black Cave, and conducted a classical school at this place. In 1799 he removed to Belfast, and dying there

on March 10, 1814, was interred at Larne. His last surviving son died on March 1, 1894, aged ninety-one.

Mr. George McCaughey, a native of Portglenone, succeeded Mr. Nicholson, and was ordained on July 8, 1800. Mr. McCaughey married Jane, daughter of Mr. Samuel Walker, Ballycraigy. In 1827 he resigned the Islandmagee portion of his congregation and confined himself to the work at Larne. He retired in 1838, and died at Ballycraigy on February 7, 1841, aged seventy-one.

Mr. Archibald Kennedy, a native of Rathfriland, was chosen as assistant and successor to Mr. McCaughey, and was ordained on August 29, 1838. He married Mary Eliza, second daughter of his senior minister. His decease occurred on August 10, 1861, when he was fifty-one years of age.

LIMAVADY

The Antiburghers found matters in this parish in such a state that it looked as if they were called upon by Providence to counteract them. The vacancy created by the death of the Rev. Wm. Conyngham in May 1740 gave opportunity for a demonstration of strife in choosing his successor. Such scenes of contention were not uncommon on such occasions, and were invariably taken advantage of by the Seceders. In the case of Limavady the struggle was prolonged and bitter. At length the Rev. Henry Erskine was ordained in May 1742. A minority, few in number, but wealthy and influential, adhered to the defeated candidate, Mr. Joseph Osborne, and resolved to erect themselves into a new congregation. The Presbytery of Derry refused to sanction this proceeding, and so the rivals had recourse to the Non-subscribing Presbytery of Antrim. When these proceedings came before the General Synod in June, this body expressed their determination to punish probationers who encouraged division in vacant congregations, or applied elsewhere for ordination. The followers of Mr. Osborne, having among their number one who held the title-deeds of the meeting-house, succeeded in getting possession of it, so that Mr. Erskine and his congregation were compelled to worship in the open fields. Mr. Osborne and his party now resolved to return to the General Synod and presented a memorial praying for restoration. When the matter came before the General Synod in June 1743, there was very determined opposition, but a majority favoured Mr. Osborne and he was admitted on expressing sorrow for his irregular

proceedings, and on his subscribing the Confession of Faith. This did not end the strife, but rather intensified it, so that spiritual life was at a low ebb in the district.

In 1747 the Seceders visited this neighbourhood, and were welcomed by the loyal sons of Covenanting forefathers. A body was soon formed, who, under the name of Drumachose congregation, in April 1748, petitioned the Synod in Scotland for "supply of sermon." In August they reported that their congregation now consisted of one hundred and nine members, of whom four were elders, and asked for a moderation. This was granted, and on December 1, the Rev. Isaac Patton moderated in a call to Mr. Robert Millar, probationer, signed by upwards of one hundred and fifty persons. The choice was an unhappy one, as shortly afterwards, Mr. Millar's licence to preach was withdrawn owing to his indiscretions. This rebuff was soon got over as on July 6, 1749, a unanimous call was presented to Mr. Alexander Stewart, a probationer of Edinburgh Presbytery. This call was signed by one hundred and sixty members, and was accompanied by an encouraging adherence, signed by eighty-two persons. Owing to ill-health Mr. Stewart's ordination was deferred till April 11, 1750.

There were now three ordained ministers in Ireland, Messrs. Patton, Arrot, and Stewart. In accordance with instructions from the Antiburgher Associate Synod, these three ministers met at Arkilly on April 12, the day after Mr. Stewart's ordination, and constituted the first Presbytery of the Associate Synod in Ireland.

It appears that the meeting-house of Drumachose was a thatched "clay-biggin." No doubt many of the early Secession meeting-houses were inornate edifices, and composed of mean materials. We read of one that was known as "The Clabber House." This humble building served Mr. Stewart for nearly fifty years, as he resigned in 1797, and died in 1808. Mr. Stewart married a Miss Martin of Myroe, but had no issue.

Mr. William Wilson, the eldest son of a father bearing the same name, of Moneymore, succeeded Mr. Stewart. For eleven years he had been his assistant, as he was ordained on May 17, 1797. He married a Miss Caldwell of Glenkeen, and their son, Mr. John Wilson, was ordained as assistant and successor to his father, on November 20, 1828. The father died tragically on the following morning.

The Rev. John Wilson built a new meeting-house in 1857. He died unmarried on July 1, 1860. The Rev. William Wilson, Dunboe (1835-7), and D'Olier Street, Dublin (1837-54) was a brother. 252

LYLEHILL

For many years this congregation was known as Templepatrick, and, as it was the first to be settled in Ireland, in consideration of this pre-eminence we have already gone minutely into the circumstances which attended its erection. (See page 57).

The notice referred to concludes with the ordination of the Rev. Isaac Patton, and a gracious testimony as to his life and character from one who knew him and esteemed him. Few incidents in the life of this eminent man have come down to us, so that it is necessary to recapitulate such as are known. It appears that he was an Ulsterman, born at Myroe in 1720, educated in Scotland, and licensed by the Associate Presbytery of Dunfermline. At the time of his ordination, July 1746, the Presbytery of Glasgow was in charge of such accessions to the new ecclesiastical organization as might occur in Ireland, and it was by this Presbytery that he was ordained. Mr. Patton married Magdalen,¹ daughter of the Rev. Andrew Arrot, M.A., Dumbarrow, Forfarshire, and sister of the Rev. David Arrot, Markethill, who was a coadjutor with Mr. Patton in organizing new congregations in connection with their sect. Both were extremely zealous in their endeavours to counteract the New-Light doctrines of the ministers of the General Synod of Ulster, and, in many instances, made successful inroads upon the General Synod.

The years 1770 to 1774 constitute a period in the annals of Ulster when the prospect of starvation filled the people with dismay, and roused the more reckless among them to deeds of violence. The linen trade, a staple industry, was in a declining state, money was scarce, and emigration to America was so great that the people swarmed to the ships in crowds. Many of these were impelled to begin life anew in a foreign land by greedy landlords, who had increased rents threefold and had followed non-payment by eviction. This practice brought into being "The Hearts of Steel," an agrarian organization composed of oppressed tenants exasperated by rack-renting and the levy of exorbitant fines.

¹ "About a year after his ordination Mr. Patton married a Scotch lady named Madeline Greer." *Irish Unit. Mag.*, p. 230. Rev. J. McConnell gives her name as Arrot. It is certain the the Rev. David Arrot was married to a sister of the Rev. Isaac Patton, which may be the explanation of their relationship.

Their deeds of lawlessness and tumultuous conduct were carried on for several years, and led to many of the young and strong fleeing from the country to escape the penalty of the law. These evils were especially severe in the district of Templepatrick, inhabited, as it was, by weavers and small farmers. In these hard circumstances Mr. Patton supplicated the Presbytery of Moira and Lisburn, in May 1773, for liberty to remove to America as he did "not receive a competent subsistence" from his congregation. The Presbytery remitted this petition to the Associate Synod, who reserved the right to judge in such matters, and the leave sought was granted, but, for some unrecorded reason, Mr. Patton did not avail himself of this permission. He remained at Lylehill, and continued to teach his school and perform his ministerial offices, walking in the "ordinances of the Lord blameless."

When the Irish Associate Synod was constituted in 1788, Mr. Patton was elected to be its first Moderator. This was a well-merited honour, as he had been faithful to the cause in its infancy and had nursed it with fatherly care until it had grown strong and stable. Yet the close of his career was pathetic. During his ministry of upwards of fifty years a generation had arisen whose relations with him were devoid of the kindness and forbearance of their fathers. They forestalled him in his resignation, complaining to Presbytery that for two years the Lord's Supper had not been dispensed, and requesting it to appoint one of its number to moderate in a call, as their worthy pastor was, through age and infirmities, unable to perform many parts of the ministerial office.

We cease to wonder why Mr. Patton had paused for a period in dispensing this sacred rite when we recall the ugly features which attended a sacramental occasion in his time. A contemporary¹ gives a vivid picture of these communion Sabbaths whose cessation for two years was so much deplored. "At Mr. Patton's summer sacrament, several thousands usually congregated; the meeting-house was choked up; two ministers were preaching at opposite corners of the green; tents, for all kinds of refreshments, were erected at the sides of the neighbouring highway; and drunkenness and folly profaned the day of rest. Crowds of dissolute or thoughtless persons came from Belfast; and over a wide circuit of country, 'Lyle Fair' was considered a favourite place of amusement."

¹ Dr. Montgomery. See *Irish Unit. Mag.*, p. 231.

ANTIBURGHER CONGREGATIONS

In 1786 Robert Burns's "Holy Fair" had lashed these rude festivals out of Scotland, leaving devout and serious people to wonder how these roystering scenes came to be associated with the most solemn rite of the Christian religion. Very probably the stinging truth of the satire had affected Mr. Patton, and caused him to hesitate in continuing to celebrate the Communion in the wonted coarse and vulgar atmosphere. By delaying he might be able to break with the past and associate with the holy ordinance a warmer and more sincere type of piety and devotion.

The petition of the congregation to the Presbytery had been referred to the Synod, who appointed a committee to confer with Mr. Patton about demitting his charge, and another to consult with the representatives of the congregation as to provision for his future support. It was finally arranged that the congregation should pay arrears due to Mr. Patton, and "show their gratitude by contributing to his future subsistence." On these conditions the good old man demitted his pastoral charge to the Synod. For upwards of fifty years he had wrought most zealously in the interests of the Church he had espoused. By his quaint and rugged proclamation of the doctrines which he sincerely believed, he did much to plant and develop a type of piety in Ulster, which served its day and generation for good, and finally counteracted the Arian tendencies of a later time. Yet, at last, he was thrown aside as of little account, and the Synod never saw his face again. They were prevented from meeting in the summer of 1798 by the commotion caused by the rebellion, and when Synod was due to meet again he was dead. We are not told the manner of his passing, but, no doubt he departed this life in the full assurance of the faith and hope he had proclaimed so long.

On August 14, 1798, a few months before Mr. Patton's death, Mr. Alexander Clarke was ordained as his assistant and successor. Mr. Clarke was born near Manorcunningham in 1761, and was a licentiate of the Presbytery of Derry. He died on February 19, 1832, and was interred at Templepatrick. The Rev. Joseph Thoburn McGaw, B.A., D.D., 1st Ramelton, was a grandson.

Mr. John McMillan was ordained as assistant and successor to Mr. Clarke on July 28, 1830. He was a son of Mr. John McMillan, Carricklongfield, Caledon. On January 29, 1833, he married Jane, daughter of Mr. James Shaw, of Belfast, and died on January 28, 1856, aged fifty-one.

THE SECEDERS IN IRELAND

MAGHERAGALL

This congregation was in existence some time prior to January 1775, when four persons, who were members of it, complained to the Presbytery that, on the previous Sabbath they had been violently excluded from the place where they assembled for worship. From subsequent proceedings it would appear that Magheragall was then in union with Moira. It was many years after this before Magheragall became self-supporting and was organized as a distinct congregation. Its first minister was Mr. Joseph Kelso, fourth son of Mr. William Kelso of Taboyn, who was ordained on August 9, 1809. He married Miss Rebecca Johnston of Magheragall. In 1828 he petitioned Synod, seeking to be disannexed and to be certified to the American Church. The Synod replied by appointing the Presbytery to hold a visitation, which was done in due time, and resulted in Mr. Kelso being suspended for intemperance, and for celebrating marriages in an irregular manner. He died at Lisburn in 1841.

Mr. Kelso was succeeded by Mr. John Smith Brown, son of Mr. Joseph Brown, Burren, Ballynahinch. Mr. Brown was ordained on September 30, 1829, and the following year he married the youngest daughter of the late Rev. Samuel Edgar, D.D., Ballynahinch. He retired in 1877 and died on August 5, 1880, aged seventy-five. The Rev. Samuel E. Brown, Ballywalter, Athlone, and Clough (Co. Antrim), and the Rev. William Wallace Brown, Missionary to India, were his sons.

MARKETHILL

The manner in which this congregation was formed has been recorded already. (See page 61). The people were advised to acquaint themselves with the principles of the Secession before they applied for admission to that body. Obviously they had given satisfaction in this matter as in August 1748 they petitioned Synod for a moderation. The Rev. Isaac Patton was commissioned to act in this capacity, and, to the Synod met in January 1749, he submitted a call to Mr. David Arrot, signed by seventy-five members and twenty-five adherents.

This call was sustained by the Synod and accepted by Mr. Arrot, who was ordained on June 22, 1749. The Anti-burghers had now two settled congregations in Ireland.

Mr. Arrot was a son of the Rev. Andrew Arrot, M.A., Dunnichen (1716-45), and Dumbarrow (1745-60). He was born on November 6, 1725. When ordained he had a very wide district placed under his supervision, and he was instrumental in founding several other congregations within its borders. Mr. Arrot married a sister of the Rev. Isaac Patton, and it is stated that Mr. Patton returned the compliment. At the institution of the Irish Antiburgher Synod on August 19, 1788, Mr. Arrot presided, and preached. Mr. Patton was then elected as the first Moderator. Mr. Arrot died on November 12, 1807, aged eighty-two.

Surgeon Samuel Arrot, Belfast, was a son, whose daughter Elizabeth married on February 28, 1826, the Rev. James Seaton Reid, D.D., the historian of the Irish Presbyterian Church. His youngest daughter, Jane Arrot, married on October 13, 1835, the Rev. George Bellis, D.D., sometime minister of Donegall Street Church, Belfast.

Mr. David Moore, second son of Mr. James Moore, Aghabeg, Co. Monaghan, succeeded Mr. Arrot. He graduated M.A., Glasgow in 1804, and was ordained on July 22, 1808. In 1809 he married Anne, daughter of Mr. Samuel McCullough, of Cladymore, and died in December 1818.

His widow re-married with the Rev. Samuel Hendrin, M.A., Middletown.

The Rev. John Hamilton Moore, D.D., Connor and Elmwood, and the Rev. Samuel James Moore, Ballycopeland, Donaghmore, and 3rd Ballymena, were sons.

The next minister was Mr. Robert Morrison, son of Mr. Philip Morrison, Ahorey. He was ordained on September 1, 1819, and in the same year, married a daughter of Mr. Wm. Moody, Poyntzpass. Mr. Morrison disapproved of the Union of the Synods in 1840, but joined the General Assembly five years later. He died at Sandy Hill, Tandragee, on August 31, 1860.

MILLISLE

See Ballycopeland.

MOIRA

In this district a movement was made towards the *Secession* as early as 1746, and, consequently, before "The Breach." The first call seems to have come from Ballinderry, no doubt, provoked by the recent ordination of the Rev.

Clotworthy Brown. Mr. Brown, who was ordained on February 5, 1746, sympathized with the Non-subscribing party, and, in a year or two, as minister of Ballynure, joined the Presbytery of Antrim. After his ordination in 1746, part of the congregation of Ballinderry petitioned the Associate Synod for a visit. In reply, Mr. John Swanston, probationer, on September 4, was sent on a mission for three months, and the Rev. George Murray for one month, Ballinderry being named as a place to be visited.

At this time the congregation of Moira, in connection with the General Synod of Ulster had been five years without a minister. The Rev. Thomas Creighton had died on December 29, 1741, leaving behind him a poor and indebted congregation. The majority of the congregation decided to join the Seceders, and in April 1747, petitioned the Associate Synod for supply and for a moderation. Synod wrote informing them of the "awful breach" which had just then taken place, and intimated that they could not attend to the petition at present. This information made it incumbent on the congregation of Moira to choose a side, and they cast in their lot with the Antiburghers.

In spring, 1748, Ballinderry repeated its petition asking for supply of sermon, and the Synod made the following appointments: The Rev. Alexander Blyth to go to Ireland for six Sabbaths, and Messrs. Robert Millar and David Arrot, probationers, to go and remain there till the Synod met again in August. Mr. Millar went north to assist the Rev. Isaac Patton, and Mr. Arrot, in company with Mr. Blyth, went south. To the August meeting of Synod Mr. Arrot reported, among other accessions, Moira and Ballinderry, the former with fifty-eight "acceders," the latter with only five. Moira was consequently the predominant partner and Ballinderry was considered as an adherence. A moderation was applied for, but was withheld meanwhile, as Mr. Patton, the only available minister, had an engagement of the same nature at Markethill. The call from Markethill was in favour of Mr. David Arrot, who was ordained there on June 22, 1749. Moira then applied for a portion of Mr. Arrot's labours, which was granted.

In 1750 Moira addressed a call to Mr. John Tennent, but he accepted one from Roseyards. Moira now joined with Lisburn, and in union, addressed a call to Mr. James Hume, probationer, in February 1752. The Synod had designed to ordain Mr. Hume for mission work in Pennsylvania, and ordered that the call should be set aside, and that the

Presbytery should ordain him and send him forth. Mr. Hume obstinately refused to comply with the appointment of the Synod, and, for doing so was threatened with the suspension of his licence to preach. The Synod, on second thoughts, left him at the disposal of the Presbytery.

This controversy caused delay, but at length Mr. Hume was ordained on January 30, 1753. He married the sister and co-heir of Major Andrew Hamilton, Greenfield, Dromore. In 1763, Lisburn (Hillhall) became a distinct congregation, and apparently Moira then took on Magheragall as an adherence.

Mr. Hume died on October 12, 1782, aged sixty-four, and was interred at Hillsborough. He was a native of Aberdour, Fifeshire.

Mr. Adam Gilbert succeeded Mr. Hume, and was ordained on June 16, 1784, to the united charge of Moira and Magheragall. He died suddenly on September 15, 1804, leaving an only daughter, Mary Jane, who married Mr. Joseph Nelson of Dromore.

The next minister was Mr. William Moffatt, the eldest son of Mr. John Moffatt, Parkhead, Lanarkshire. Mr. Moffatt was ordained on June 19, 1806. He retired in 1843 and removed to Belfast. His death occurred at Ashley Place, Ballymacarrett, on October 25, 1853. The Rev. Walter Moffatt, Saintfield, was a son. The Rev. A. C. Canning, Crumlin, and Mr. Alexander McBurney, of Saintfield Mills, were sons-in-law.

NEWRY

In 1761 the Associate Presbytery of Ireland was divided for the sake of convenience. The congregations towards the north constituted the Presbytery of Limavady, and those in the south were incorporated in the Presbytery of Moira and Lisburn. Sheepbridge is named among the vacant congregations of the latter, and, allowing for the time required to gather and organize a congregation, a cause must have been begun in this district some years before.

The first minister was Mr. William Reynolds, of whose ordination there is no record, but his deposition, and what led to it are fully set down. Mr. Reynolds was in Ireland as early as 1759, and was chiefly employed in the north, where he received a call from Ballyeaston in 1760, and one from Aghadowey in 1763, where a minority refused him, and had the call set aside.

In 1765, the Synod ordered him to return to Scotland, to which he objected, pleading that he was a married man with a family, and was subsequently relieved from this appointment. His settlement at Sheepbridge could not have been earlier than August 1772, as there is a list of those ordained from 1746 to the date mentioned, given in the minutes. Mr. Reynolds appears for the first time in the extant records of the Presbytery, on March 7, 1775, when he is charged with marrying some couples clandestinely, that is, without proclamation of banns, and not in the meeting-house. He acknowledged his fault and was admonished. But advice seems to have been lost on him, as he continued his irregular practice, and, perhaps meeting with signs of displeasure, he refused to officiate in the congregation of Newry. When called in question by the Presbytery on October 16, 1775, he declared himself a convinced Seceder, but at the same time declined the Presbytery, and claimed freedom to preach wherever he was lawfully called. The Presbytery was shocked by this rebellious conduct, and summoned him to appear at a future meeting. He failed to attend, whereupon the Presbytery proceeded to suspend him for declining their authority and for continuing to violate the law of marriage. This sentence was ordered to be read in the congregation of Newry, and was made public two years later when the Presbytery found that Mr. Reynolds continued to practice his irregularities. They resolved to disown him publicly, and to that end an announcement was inserted in the *Newry Journal*, stating that they had deposed Mr. Reynolds from the ministry two years before for conducting marriages in an irregular and clandestine manner, and for gross prevarication. Mr. Reynolds did not let this notice go unchallenged, but replied in the *Newry Chronicle*, in which he inserted a letter justifying himself along the line of the independent attitude he had displayed before the Presbytery, and ending with a declaration to the effect, that he would continue to act in the manner he had done. His name turns up as a "buckle-beggar" in some old Session records as late as the year 1793.

During the vacancy caused by the deposition of Mr. Reynolds, the Lord's Supper was dispensed on the last Sabbath of August 1778 "at Sheepbridge, near Newry," by the Revs. David Arrot and Samuel King. From this it will be seen that it was at Sheepbridge that Mr. William Laing was ordained on October 25, 1780. Mr. Laing was a native

ANTIBURGHER CONGREGATIONS

of Perthshire, and was qualified to preach in Gaelic, and did so when opportunity offered. In 1782 he obtained a site in the town of Newry and built a meeting-house, into which he and his congregation removed. Mr. Laing was a very zealous and successful minister, eloquent, devout, and strictly orthodox. To combat New-Light doctrines, he took up his pen in defence of Christ's Atonement and Divinity, and in 1791 published a little work, entitled *Philemon's Letters to Onesimus*. Ten years later, with the same object in view, he published *Justification by Faith in Christ*. Mr. Laing died suddenly on July 22, 1806, leaving a widow and family.

The Rev. John Gamble of Clenanees succeeded Mr. Laing and was installed on April 19, 1809. He proved to be a man of a very different spirit from his predecessor, as, on November 2, 1812, he was disannexed and suspended on account of his indiscreet conduct. He was restored, however, soon afterwards, and was installed at Newtownhamilton in the same Presbytery.

The next minister was Mr. John Kerr, a native of Castleblayney, who was ordained on September 8, 1813. He married (1) a sister of Rev. William Carr, Berry Street, Belfast, and (2) a daughter of the late Rev. William Laing. Mr. Kerr resigned in April 1833, and died at his residence, near Dungannon, on May 17, 1850. Mr. John Kerr (1820-73), Town Clerk of Fitzroy, Melbourne, was a son.

Mr. John Weir, fifth son of Mr. William Weir of Lenaderg, Banbridge, was ordained as assistant and successor to Mr. Kerr, on March 12, 1834. He had a deep interest in the religious aspect of social questions, and gave a great impetus to temperance reform. Mr. Weir was married twice, (1) to the only daughter of Mr. John Weir, Stewartstown, and (2) to Miss Applegarth of York. In 1844 he was called to Townsend Street, Belfast, and three years later to River Terrace, London. In 1856 he received a D.D., from U.S.A. After his resignation in 1861, he lived at Church Stretton, and died there on April 1, 1877, aged sixty-six.

NEWTOWNARDS

For some years this congregation was known as Bangor and was for a short time united to Belfast. At first the meeting-house was at Conlig, midway between Bangor and Newtownards, and it was by the congregation located here

that a petition came to the Associate Synod in April 1748 seeking a "supply of sermon." In union with Belfast, a similar petition, with a request for a moderation, came before the Synod in August the same year.

The congregation was continued on supply till August 1753 when Mr. James Martin was ordained. It is stated that Mr. Martin was born at Lisburn in 1725. It was reported to the Associate Synod in September 1767, that Mr. Martin had "scruples concerning the present state of the Testimony and Covenanting work." What these scruples were we are not told, but evidently they were of a divisive nature as the Synod used strong means to suppress them. They instructed the Presbytery to advise him on this subject, and engage him not to disseminate his opinions among the people, and, if he did not comply, they were to suspend him and report. This threat was effective, as Mr. Martin remained in this charge till May 1773, when he pleaded before Synod that he did not receive "a competent subsistence" from his congregation, and obtained leave to go to America. He emigrated at the close of 1774, and for two or three years acted as supply, but in 1778 was installed at Penn Valley, Pa., where he died on June 18, 1795.

During the vacancy a movement was made to join the new congregation of Ballycopeland with Bangor, or rather Newtownards, as this congregation was now designated. Mr. Martin and his people had emigrated to Newtownards in 1771, and so it was to Newtownards that Mr. Francis Archibald was called as his successor. Mr. Archibald, a native of Abernethy, Elginshire, was ordained on August 5, 1777. His brief ministry terminated in proceedings on a charge of imprudence, poorly supported, yet the Presbytery resolved to admonish him. He resigned, apparently offended, and returned to Scotland. At a later period he joined the Original Associate Presbytery.

Mr. James Biggar, who came from Urr, Kirkcudbrightshire, succeeded Mr. Archibald, and was ordained on April 13, 1785, after a vacancy of five years. In 1797 Mr. Biggar was brought into great difficulty through the political troubles of the times. Newtownards was the town of Lord Castlereagh and his agent, the Rev. John Cleland, J.P., very active royalists in the midst of a population that was largely disaffected towards the Government of the day. Several ministers in the town and neighbourhood sympathized with those who were inclined to be rebellious, and, to counteract their influence, the Oath of Allegiance was tendered to all

who wished to be free from the suspicion of disloyalty. This Oath not only demanded an expression of loyalty to the King, but also a faithful maintenance and support of the laws and constitution of the Kingdom. Mr. Biggar took this Oath, with a verbal limitation, pronounced by himself before swearing, to the effect that he limited his Oath to maintaining the constitution of the Kingdom of Ireland only in civil matters, excluding all approbation of His Majesty's ecclesiastical supremacy and that of the hierarchy of the Church of Ireland. By taking the Oath he roused the Covenanting spirit of the Presbytery and Synod, who decided that his action was inconsistent with the Act and Testimony, even with the limitation specified. The Synod expressed sympathy with him, as he had been placed in peculiarly trying circumstances, but, at the same time, disapproved of his conduct, and warned all their ministers and people to be on their guard against such ensnaring oaths in future.

Mr. Biggar resigned in June 1797 on a call to his native parish of Urr, where he was installed on August 17, 1797. He retired eighteen years later, and died on November 4, 1820, aged seventy-two.

Mr. James Gardner, second son of an Edinburgh merchant of the same name, was the next minister. The Rev. James Bryce of Killaig, was his cousin. Mr. Gardner was ordained on November 4, 1801. He married Magdalen, a daughter of the Rev. John Frazier of Auchermuchty, a lineal descendant of the Rev. Ralph Erskine. Mr. Gardner died on January 21, 1812, aged thirty-eight, and was interred in Movilla Cemetery. The Rev. John Henry Gardner, Whithorn, was a son.

Mr. Gardner was succeeded by the Rev. David Maxwell, M.A., son of Mr. William Maxwell, Garvaghy. He graduated at Glasgow University in 1805. Mr. Maxwell began his ministry at Drumkeen, in connection with the Burgher Synod, but resigned in March 1812, and joined the Anti-burghers. He was installed in Newtownards on September 23, 1812. In March 1816 he married a daughter of Mr. John Finlay, Ballyhaft, and died on October 10, 1859, aged seventy-four, and was interred in Movilla Cemetery. The Rev. William McAllister, of Clarkesbridge and Ryans, was a son-in-law.

THE SECEDERS IN IRELAND

NEWTOWNHAMILTON

The Rev. John Gamble, who had ministered formerly at Lower Clenaneese and at Newry, was installed as first minister of Newtownhamilton, on March 9, 1813. The following year his Presbytery found him guilty of "irregular and sinful conduct" for which they suspended him. He appealed to the Synod, who appointed a committee to investigate the charge. He was rebuked and restored. In 1816 he supplicated Synod for aid to enable him, and his three children to emigrate, as the maintenance received from his congregation was inadequate for their support. Synod ordered his disannexation and generously agreed to make a collection for the purpose specified. He did not sail for America, however, till June 24, 1819, and after his arrival he acted as supply for some years, but finally engaged in secular pursuits. He died about the year 1847.

Mr. Robert Clarke succeeded Mr. Gamble. He was the eldest son of Mr. John Clarke, farmer, Manorcunningham. His ordination took place on December 22, 1818, and his marriage in 1821. His wife, who was a cousin of his own, was a daughter of the Rev. James Clark, Dalreach, and probably it was through this Scottish connection that he received a call in 1822 from a congregation in the Presbytery of Perth. Mr. Clarke died on October 4, 1848, as the result of a fall from his horse. It was Mr. Clarke who built the meeting-house of Newtownhamilton in 1821.

Mr. Clarke was succeeded by Mr. John West, the fourth son of Mr. Thomas West, farmer, Tullyvallen. Mr. West was ordained on September 9, 1823, and, before the end of the year, married a daughter of Mr. William Weir, Lenaderg, Banbridge, and sister of the Rev. John Weir, Newry. He retired in 1862, and died on November 21, 1864, aged eighty. The Rev. Thomas West, B.A., D.D., Antrim, and the Rev. John D. West, Ballyreagh, were sons.

RAMELTON

When the Presbytery of Limavady was erected in 1761, this congregation is mentioned as a vacancy under its supervision. There is no further mention of it in the Minutes of the Synod till the year 1808, when it appears on the list of vacancies desiring either constant or occasional supply. It probably maintained its existence during the

intervening years as a society for prayer and conference.

Mr. Samuel Gamble was ordained here on October 22, 1808. He was the eldest son of Mr. James Gamble, Loughgilly, Co. Armagh, and brother of the Rev. James Gamble of Strabane. Mr. Gamble, who received the degree of D.D. from the University of Glasgow in 1817, died on December 16, 1857. The Rev. Henry Gamble, Ballywalter, was a son.

RANDALSTOWN

On May 16, 1774, this congregation petitioned the Presbytery of Moira and Lisburn for supply of sermon. At this date it was associated with Ahoghill. On January 11, 1775, Rev. William Holmes, Ballyeaston, was appointed to preach at Randalstown or Ahoghill, whichever he found most convenient. Possibly favour was shown to Ahoghill, as Randalstown subsequently joined the Burgher Synod.

RAY

A congregation had been established here a century before the Rev. William Laird became minister in 1744. Three years of devoted service had so endeared him to the people that they most rebelliously resented his removal to Belfast in 1747. The people did not want him to go; Mr. Laird did not want to go; but the General Synod, who had absolute authority in such matters, ordered him to go. This began a period of strife which was not allayed for many years. After Mr. Laird had gone to Belfast the majority of the congregation of Ray invited Seceder preachers to officiate. It was reported to the Presbytery of Letterkenny on October 21, 1747, that the people had seized the meeting-house, and had refused access to such members of the Presbytery as had been appointed to preach. Instead, "One Smyton and one Millar preached there." The Rev. David Smyton was Antiburgher minister of Kilmaurs, and Mr. Millar was a probationer, both of the Presbytery of Glasgow. They had been sent over to Ireland to assist the Rev. Isaac Patton in missionary work. The first approach of Ray to the Associate Synod was made in August 1748, when a petition signed by one hundred persons, including two elders, sought a moderation. The Rev. Isaac Patton was appointed to moderate in a call, which he did on December 5, 1748. The call, which was unanimous, was in favour of Mr. Robert Millar, who also received calls from Drumachose,

THE SECEDERS IN IRELAND

and from Denny in Scotland. In the case of competing calls: it devolved upon Synod to say which should be accepted, so the matter was deferred till Synod met in April 1749. By that time a *fama* had arisen against Mr. Millar, for which he was suspended meanwhile, and when his case was finally investigated in February 1750, he was deprived of his licence to preach.

In the meantime Ray had applied for a second moderation, which resulted in Mr. Robert Reid being ordained in August 1752. Nor were the minor party in the congregation idle. In hope of obtaining some redress, John McNutt, Fassaghmore; George Marshall, Monemore; David Vance, Manorcunningham; and John Brown, Ballylawn, farmers, on October 9, 1752, swore an affidavit before Mr. Andrew Knox, saying that a set of preachers from Scotland, named Seceders, "of whom Robert Reid is now fixed Seceding preacher," had invaded Ray. Litigation followed and issued in the minority recovering possession of the meeting-house.

Mr. Reid was born in Brechin in 1723, and is reported to have been a man of rare gifts and ardent piety, one who, like John Welsh of Ayr, spent whole nights in prayer. He married Sarah, daughter of the Rev. William Cunningham of St. Johnston. Mr. Reid died on April 5, 1788, aged sixty-five. His widow survived him for forty years.

The next minster was Mr. James Rentoul, M.A., born in 1762, of an old Huguenot family, who was ordained on June 23, 1791. He married Anne, a daughter of his predecessor. On April 25, 1822, his son, Mr. Alexander Rentoul, M.D., was ordained as his assistant and successor. He built a new meeting-house in 1834, the third edifice in less than eighty years. His father died on May 30, 1839, and was interred in the green attached to the meeting-house, the first to be buried there.

The Rev. Dr. Alexander Rentoul was Moderator of the Secession Synod in 1840, the year which witnessed the Union of the Synods. He objected to the union because no arrangement had been made to adhere to the Psalms of David as the only sanctioned Praise Service. On this account he resigned the chair, and the Rev. John Rogers, Glascar, was chosen to act as Secession Moderator at the union. Next.

ANTIBURGHER CONGREGATIONS

year a resolution was passed that Psalms only should be used, and, upon this, Dr. Rentoul and his followers joined the General Assembly. Dr. Rentoul was a great advocate of tenant-right, and allied himself with Dr. Kinnear in this matter. He married Erminda Chittick, a lady of distinguished ancestry. Dr. Rentoul died on January 26, 1864.

ROCKCORRY

This congregation was organized some time prior to 1815 when the Rev. Samuel Moore, M.D., was ordained in April of that year. He was the fourth son of Mr. James Moore, farmer, Aghabeg, Co. Monaghan, and brother of the Rev. David Moore, M.A., Markethill (1808-18). For several years after his ordination he preached in a thatched barn in the village. At length, Squire Corry kindly gave him a site at a nominal rent, and Mr. Moore built a meeting-house upon it, largely at his own expense. He added the practice of medicine to his work as a minister, and in 1838 was charged with intemperance, but the charge was abandoned. Mr. Moore disapproved of the Union of 1840, and remained with the Original Seceders. His son, David, became his assistant and successor at a date which has not been determined. The Rev. Samuel Moore died in 1860, and the same year the congregation sought admission to the General Assembly, which was granted. The Rev. David Moore, shortly after, emigrated to Australia, and settled at Inglewood, Victoria, in 1861.

ROSEYARDS

Derrykeighan old congregation was a vacancy for five years after the decease of the Rev. John Orr in 1745. The Seceders were soon on the spot, and, to stem the tide of defection that followed, the Rev. Robert Higginbotham of Coleraine, a non-subscriber, challenged them to a debate. Mr. John Swanston, probationer, took up the challenge, and Mr. Higginbotham and he met on a platform, erected in the open air, and engaged in a discussion before a crowded assembly. It is said that the congregations of Roseyards, Ballywatt, and Ballyrashane were the result of Mr. Swanston's faithful and able contending for evangelical truth.

In April 1748, Derrykeighan petitioned Synod for "supply of sermon," and, in August, the deputation sent in

reply to this request, reported Derrykeighan as an accession. A petition for moderation was presented, and also one from Ballyrashane, but Synod deemed it wise to continue these accessions a little longer as praying societies. In August 1749, Mr. John Tennent, a probationer of Edinburgh Presbytery, was appointed to go to Ireland by the third Sabbath of September, and remain there till next Synod. During his stay he received three calls, one from Wigtown, another from Moira, and a third from Ballyrashane, Derrykeighan, and Roseyards, as a united charge. Synod, whose duty it was to decide in such cases, preferred the last, and Mr. Tennent was ordained on May 16, 1751. In May 1770 he was appointed by Synod to undertake a mission to Nova Scotia, if he found it convenient to do so, but circumstances did not permit of his undertaking this work. At this period economic conditions in Ulster were such, that for some years, great numbers were on the verge of starvation. During the years 1770 to 1774, the people went in swarms to America, most of whom were of the humbler classes of which the Seceder congregations were mainly composed. In some cases the state of these congregations was so bad that their ministers supplicated Synod for permission to remove to America also. Roseyards was evidently one of those congregations which, on account of depopulation and bad trade, were unable to raise "a competent subsistence," and Mr. Tennent was loosed from his charge and appointed to go to America. For some reason the appointment was not observed, and Mr. Tennent remained for many years. It is recorded of him that during a ministry of fifty-seven years he was never off duty for a single day through illness. He died on May 13, 1808, aged eighty-two.

William Tennent, Esq. (1759-1832), banker, Belfast, and Robert Tennent, M.D. (1765-1837), were sons. Robert James Tennent, Esq., M.P. for Belfast (1847-52) was a grandson, and Letitia a grand-daughter, married, in 1831, Sir James Emerson Tennent, Bart., M.P. for Belfast.

Mr. William Munnis succeeded Mr. Tennent. He was the eldest son of Mr. William Munnis, Markethill, and was ordained on January 29, 1812. He was dissatisfied with the union of the Burghers and Antiburghers in 1818, and refrained from attending the United Synod for a time, but finally acquiesced. He died at Carncullagh on February 15, 1861. The Rev. William Munnis, Marykirk, Kircardineshire (1849-66), and the Rev. Robert Munnis, Missionary of the American Presbyterian Board to India, (1850-66), were sons.

ANTIBURGHER CONGREGATIONS

It is worthy of note that the congregation of Roseyards had only two ministers in one hundred and ten years (1751-1861).

STRABANE

The occasion for the organization of this congregation has not been stated, but presumably it existed for some years prior to September 12, 1816, when Mr. James Gamble was ordained. Mr. Gamble was a son of Mr. James Gamble, of Loughgilly, and brother of the Rev. Samuel Gamble, D.D., Ramelton. He graduated M.A. at the University of Glasgow in 1814. For some irregularity he was suspended in 1836, but was restored in 1839. He was installed at Cloughey on August 31, 1841, retired in 1867, and died at Gourock on July 17, 1877.

The Rev. James Gamble, Cloughey, was a son.

After Mr. Gamble's deposition, Mr. Samuel Boyd was ordained minister of Strabane on March 9, 1837. He resigned the following year on receiving a call to Drogheda.

Mr. Boyd was succeeded by Mr. James Gailey, who was a native of Castlederg. Mr. Gailey was ordained on January 2, 1839. In 1840 he married a daughter of Dr. Hamilton, Strabane. He resigned on receiving a call to Queenstown where he was installed on October 2, 1845. On April 3, 1850, he was called to the Free Church, Annan.

TYRONE'S DITCHES

A congregation, known as Drumbanagher, existed here prior to September 1762, when a call was given to Mr. John Anderson. Tyrone's Ditches was at first named Drumbanagher. The Burgher congregation of this name is of a much later origin. The name, Tyrone's Ditches, appears for the first time in the report of the ordination of Mr. Samuel King on July 24, 1765.

Mr. King remained here for upwards of fifty years, and retired about 1818 owing to infirmity. He died on December 18, 1824. His widow died near Belfast in April 1837, aged eighty-two.

Mr. Robert McMahon was ordained as assistant and successor to Mr. King on December 26, 1821. He was a son of Mr. William McMahon, farmer, Magherally. In 1825 he married a daughter of Mr. Thomas Allen, Tullynacross. Mr. McMahon disapproved of the Union of the Synods in 1840.

and declined to enter the General Assembly. He died in 1849, and was succeeded by his son, the Rev. William James McMahon, who, after a brief ministry of two years, resigned on August 15, 1851, and was received by the General Assembly. In November 1852 he was designated to mission work in Australia.

Tyrone's Ditches called next Mr. Alexander Ferguson, a native of Ardtrea, Stewartstown. Mr. Ferguson was a licentiate under the supervision of the General Assembly. He was ordained on March 23, 1853, but returned to the General Assembly in 1860. He afterwards served in the ministry at Corboy (1860-81), Creggs and Roscommon (1881-2) and Kilkinamurry, where he was installed on April 25, 1882.

After the resignation of Mr. Ferguson, Tyrone's Ditches was supplied by the Rev. Robert Hawthorne of Clare for a period embracing 1860-9. On September 20, 1870, Mr. George Laverty, M.A., Glasgow, was ordained. He married Miss Elizabeth Chancellor. His death occurred on February 24, 1919, in the seventy-third year of his age. After his death this congregation united with Cremore and in this manner became incorporated in the General Assembly.

RURGHER CONGREGATIONS

AGHADOWEY

See Maghera.

AHOGHILL

The first minister of this congregation was the Rev. Thomas Smith, second son of Mr. John Smith, of Brigh. He was licensed by the Presbytery of Derry in March 1776, and was ordained pastor of the united congregation of Ahoghill and Randalstown on October 12, 1780. During his ministry this union was maintained, but after his resignation in 1798, each became a distinct congregation. Mr. Smith became implicated to some degree in the Irish Rebellion, and in consequence emigrated to America. He settled at Tuscarora, Pa., April 8, 1801, and at Fermanagh, Pa., on October 10, 1806. He died at Fermanagh on February 12, 1832.

Mr. John Marr, M.A., succeeded Mr. Smith as minister of Ahoghill (Brookside). He was ordained on December 6, 1800, and died on February 3, 1844. Interred at Brookside.

See Randalstown.

ANAGHLONE

On December 2, 1800, the Presbytery of Down received a petition, signed by fifty-four persons in the townland of Ballyardbrin. They requested to be taken under the care of the Presbytery as a distinct society, and as no objection was raised by the neighbouring congregations (Drumgooland, Glascar, and Ballydown), the prayer of the petition was granted. In 1803 this new congregation, under the name of Anaghlone, was united to Rathfriland, another recently erected congregation. This union was of brief duration, as the choice of a minister occasioned strife and division.

Anaghlone addressed a call to Mr. David McKee, probationer, offering a stipend of thirty pounds with

increase. Mr. McKee accepted the call and was ordained on April 4, 1804. He was a son of Mr. Hugh McKee, farmer, Poagsburn, Saintfield, and was licensed by the Presbytery of Down on September 3, 1799.

The Rev. Samuel Edgar, D.D., Ballynahinch, was a cousin of Mr. McKee, and was married to his sister Elizabeth. Mr. McKee married a daughter of Mr. James Martin, Ballybrick. He was an extensive farmer as well as a pastor, and to these occupations he added a Classical School which he conducted for many years. His most famous pupil was Captain Mayne Reid, the novelist, who dedicated one of his books to his old perceptor.

In 1835 Mr. McKee began to rebuild his meeting-house, which was unfinished when the Ordnance Survey was made in 1837. It was to cost one hundred and sixty pounds but there was also much gratuitous labour. The Marquis of Downshire contributed twenty pounds and promised ten pounds more. The edifice was forty feet square, and seated five hundred. The life of Mr. McKee has been sketched by the late Rev. Joseph Moorhead, B.D., one of his successors. Mr. McKee died on January 12, 1867, aged ninety. His only surviving son, the Rev. David McKee, was minister successively of Boyle, Ballywalter, and Rutland Square, Dublin. The Rev. Dr. William Wright, Missionary at Damascus, and, later, Superintendent of the British and Foreign Bible Society, was a son-in-law.

ARDSTRAW

Some time prior to 1781 a movement was made to establish a Secession congregation in this district. In the year mentioned considerable progress had been made, as the Synod was now petitioned for a collection to aid in the erection of a meeting-house. In 1782 the Synod resolved to loose the Rev. Thomas Dickson, of Aughentain, and translate him to the united charge of Ardstraw and Sixmilecross, each of which was to receive half of his labours and contribute twenty pounds annually.

At the same Synod a collection was ordered for the purpose of erecting a meeting-house at Sixmilecross. Both congregations seem to have prospered, as, in 1784, it was reported that Sixmilecross had become a distinct congregation, and that Mr. Dickson was devoting all his labours to Ardstraw.

In 1787 Mr. Dickson removed to Sandholes and was succeeded by Mr. Andrew Maxwell, a native of Garvagh. Mr. Maxwell, who was licensed by the Presbytery of Down on May 10, 1786, was ordained in 1788. He died on February 2, 1816, and was succeeded by his eldest son, also named Andrew.

Mr. Andrew Maxwell, M.A., graduated at the University of Glasgow in 1810, and was licensed by the Upper Presbytery of Tyrone on June 29, 1811. On November 20, 1815, he was ordained as assistant and successor to his father. In 1820 he married a daughter of Mr. Andrew Baird, Castlefin. At the time of his ordination Dergbridge (Castlederg) was an adherence of Ardstraw. Mr. Maxwell retired in 1865, and died on February 2, 1866, exactly fifty years after the death of his father.

ARMAGH

The Rev. John Maxwell was ordained minister of the Synod of Ulster congregation on March 15, 1732. Mr. Maxwell was one of the most cultured and influential members of the New-Light party, but his moderate doctrines gave offence to some of his congregation, who, as early as 1748, applied to the Antiburgher Synod for "supply of sermon." Mr. Maxwell was a friend and correspondent of Professor Francis Hutcheson, and had imbibed his heterodox doctrines to a large extent. Requests similar to that from Armagh had reached the Synod from several other places, so it was decided to send the Rev. Alexander Blyth and Mr. David Arrot, probationer, "for the dispensation of Gospel ordinances among them." These deputies were instructed "to keep a regular journal of their proceedings," and lay it before next Synod.

There is a report from Markethill as acceding to the Associate Synod, but no mention is made of Armagh. What happened here between 1748 and 1786 has not been recorded. In the latter year the Burgher Synod is petitioned for aid to build a meeting-house, and for this purpose a collection was ordered to be taken in all their congregations. A site was given by Dr. Samuel Carson in the rear of some houses in Sydney Place. In 1788 a call was made out to Mr. George Augustus McAuley, probationer, who was already in receipt of a call from Drogheda. In Armagh there was such determined opposition to Mr. McAuley, supported by insinuations, that Synod judged it wise to lay both calls

aside, especially as the Court was to meet in Armagh the following year.

Meanwhile matters turned out in such a way that it was thought advisable to appoint three ministers to meet in January 1789 to moderate in a call. Again the call was in favour of Mr. McAuley, but it was met with a protest based on an impeachment of his character. A competing call from Kingsmills decided the Synod to refer the whole matter to a committee, who, after investigation, reported that Mr. McAuley was blameable in some matters which merited rebuke.

The first minister of Armagh was the Rev. George Hamilton, second son of Mr. George Hamilton, Balteagh, Tynan. Mr. Hamilton was ordained on March 19, 1794. In 1798 he, with others, founded the Ulster Evangelical Society, which the Burgher Synod judged to be contrary to Secession principles. In consequence of this adverse opinion he withdrew from the Synod in 1803, and became an Independent. As the greater part of the congregation followed him to a place of worship which he built in College Street, the remanent congregation had a precarious existence for several years. Mr. Hamilton resigned Armagh on a call to Carrickfergus in 1816, and died of typhus fever on November 8, the following year.

The residue of the congregation left to the Associate Synod had great difficulties to overcome before they were in a position to call a minister. In 1810 they expressed a desire to unite with Caledon in a call to Mr. John Sturgeon, agreeing to pay twenty of the fifty pounds offered as stipend. For some unexpressed reason Synod refused to sanction this proposed union.

On May 10, 1811, Mr. Samuel Oliver Edgar, son of the Rev. Samuel Edgar, Loughaghery, was ordained. Mr. Edgar is reported to have been a man of extremely studious habits, but a poor preacher, and very eccentric. He dressed in a fashion that must have proved offensive to his grave Seceder brethren. His coat was blue, his vest white, and his trousers yellow, while his breast was adorned with watch chains and his fingers with rings. He wrote the *Variations of Popery*, a work which it took him twenty years to compose, and which is acknowledged to be the best book published on this subject. It was a counter-blast to Bossuet's *Variations of Protestantism*.

Dr. Edgar died unmarried on June 3, 1850, aged sixty-seven.

AUGHENTAIN

This congregation has a very varied history. It would appear that it was first favoured with preaching by the Rev. Thomas Clark of Cahans. In 1767 it was reported to the Associate Synod in Scotland that Mr. Thomas Dickson had been ordained in Ballymagrane since last meeting. Mr. Dickson had a wide district under his supervision, which probably included Aughentain. He was a very active pioneer of the Secession Church, and was instrumental in establishing several congregations. On December 14, 1774, he resigned Ballymagrane and was installed at Aughentain, and, as minister of this congregation, was present at the institution of the Irish (Burgher) Associate Synod at Monaghan, on October 20, 1779. In 1782 he was transferred to Ardstraw and Sixmilecross, whereupon the majority of the congregation attended at Glenhoy for several years. In 1783, Glenhoy seems to have been an adherence of Aughentain, as in that year the Presbytery of Derry petitioned Synod to join them to the Presbytery of Monaghan. In 1790 this union is one of the congregations enumerated in the new Presbytery of Tyrone. In 1798 Mr. Hugh Stokes was ordained as minister of the united charge, with instructions to preach in each place on alternate Sabbaths. Mr. Stokes was the son of Mr. John Stokes, and was born at Scarva in 1758. He was licensed by the Presbytery of Down on February 11, 1789. In February 1806, Aughentain petitioned for one-half of Mr. Stoke's labours instead of the one-third which they then enjoyed.

Synod agreed that from April following Aughentain should receive one-half of the services of Mr. Stokes on condition that the congregation contributed one-half of the stipend and expenses incurred. Mr. Stokes died at Belnacloch, Augher, on October 15, 1832, leaving a widow and family.

In 1833 Aughentain petitioned Synod to be received as a distinct charge, which was granted. In time, a call was given to Mr. James Malcomson, who was ordained on September 6, 1836. Mr. Malcomson was a son of Mr. Richard Malcomson, Drumgooland, and a grandson of the Rev. Thomas Mayne. He was licensed by the Presbytery of Down on July 10, 1835, and, in 1851, he married a daughter of Mr. James Johnston, Corrylongford, Fivemiletown, and sister of the Rev. G. K. Johnston, Hillsborough. Mr. Malcomson died on December 1, 1886.

BAILIEBOROUGH

This congregation was known for a time as Urcher and was an adherence of Coronary till 1812. At Urcher, a mile from Bailieborough, a church, now in ruins, was built in 1770. The Rev. John Craig, of Coronary, officiated here every third Sabbath. His successor, the Rev. Francis Carlisle, M.A., died on February 1, 1811, after which Bailieborough became a distinct congregation.

The first and only Secession minister of Bailieborough as a separate congregation was Mr. William Bell, a native of Castlecaulfield district. He was ordained on February 1, 1814, and retiring in 1862, he died on June 3, 1869, at the age of eighty.

BALLYALBANY

This congregation was called Monaghan for many years. It originated as an adherence of Ballybay (Cahans), and, from 1751 till 1764, was ministered to by Dr. Thomas Clark. It seems that the first meeting-house was erected convenient to the town of Monaghan. Rushe in his *Historical Sketches of Monaghan*, says: "The Seceders built a meeting-house near the Convent Lake, but as the title was defective, Mr. Alexander King, who was a strong [influential] member of the town congregation, pulled down the meeting-house in 1808 and included it in the brewery. . . . The more powerful congregation compelled the Seceders to abandon any hope of building a meeting-house in the town, and they built the present structure at Ballyalbany."

After Dr. Clark's departure to America, accompanied by three hundred followers, the congregation remained a vacancy till mid-summer 1771, when Mr. Felix Quinn was ordained. Mr. Quinn, who was a convert from Roman Catholicism, was a son of Mr. Patrick Quinn, schoolmaster, Lisferty, County Tyrone. He was trained and licensed by the Presbytery of Monaghan.

In 1780 this congregation petitioned Synod to enjoin such members "as lie more contiguous to Monaghan than any other congregations to congregate with them." At the same time they complained that the newly erected congregation of Clontibret had removed from their first site, and desired Synod to enjoin that they should return to it. The congregation of Ballybay supported this petition, on the ground that the contiguity of the new congregation was likely to injure them.

In 1787, Monaghan congregation renewed their complaint against the encroachments of Clontibret, alleging that, as a congregation, their numbers were few and their people poor. At the previous Synod they had petitioned for aid to build a meeting-house which was granted.

It was reported to Synod, 1791, that Mr. Quinn had died on April 14, of that year.

The next minister was Mr. James Rankin, a native of Castleblayney district, and a licentiate of the Presbytery of Monaghan. He graduated M.A., in 1791, at the University of Glasgow, and was ordained on March 20, 1794. His wife was a daughter of the Rev. James McAuley of Castleblayney. Mr. Rankin died on February 15, 1831, and was succeeded by his son, the Rev. John Rankin of Kilraughts. Soon after the death of Mr. Rankin, senior, his son was called to fill the vacancy, and was installed on June 15, 1831. He retired from active duty in 1873, and died on December 31, 1879.

BALLYBLACK

The first notice of this congregation is a petition which came before the Presbytery of Down on October 22, 1811, for "supply of sermon." Supplies were continued from this date until a call was made out to Mr. James Wright, the second son of Mr. William Wright, farmer, Rockcorry. In addition to the usual secular and theological education. Mr. Wright seems also to have studied medicine. He was ordained on August 10, 1813, and before the close of the year gave evidence that he was wholly unsuited for the Gospel ministry. His conduct was the occasion of accusations and consequent strife that distracted the congregation and troubled the Presbytery for years. On a report that he intended to emigrate to Canada, the Synod in 1819 granted him sixty pounds, on condition that he would remove before the following Synod. However, he continued in his charge, and the Synod found it incumbent on them to disannex him. He remained in the neighbourhood, and, by lending himself to a dispute in the congregation of Ballywalter, gave great annoyance to the Synod of Ulster. The Ballywalter congregation had declared themselves Independents and seized the meeting-house. Reporting on this matter the Presbytery of Bangor stated "that a mock ordination of Mr. Gibson had been gone through by a person styling himself Doctor Wright, who, for this act of gross misconduct has since been degraded by the Seceding Presbytery of Down, of which he had previously been a minister." Mr. Wright was deposed on September 25, 1820.

This congregation made no mistake in their second choice of a minister. Mr. Alexander McIlwaine had been brought up under the ministry of Dr. Edgar, and was a well-educated, wise, and spiritually-minded young man. He was born at Clintnagooland, near Ballynahinch, and, during his college course, assisted Dr. Edgar in conducting his Classical Academy at Ballykine. Mr. McIlwaine was ordained on September 26, 1820, at a time when the congregation was reduced to a few families by the misconduct of the previous minister. But the ministrations of one whose heart was in the work given him to do, soon became appreciated, and in time the congregation resumed its wonted strength and dignity. In 1825, Mr. McIlwaine married the only daughter of Mr. William McKee, Drumawhey. His death occurred on January 3, 1854, at the age of sixty-one.

BALLYDOWN

A petition with twenty-two signatures attached came before the Presbytery of Down on August 30, 1796, asking for "supply of sermon." The Presbytery granted the request, from which it would appear that though the petitioners were few in number they must have been trustworthy. The results justified the action of the Presbytery. Before a year had passed the congregation was petitioning again, this time for aid to erect a meeting-house. They were advised to solicit help from such congregations as were likely to sympathize with them. A call to Mr. John Bridge in November 1799 proved fruitless, but one made out to Mr. John Rutherford, M.A., the following July, was accepted.

Mr. Rutherford was the third son of the Rev. Samuel Rutherford of Newbliss, and was born there in 1766. He graduated at Glasgow University in 1795, and after the usual course of training in divinity was duly licensed by the Presbytery of Monaghan. He was ordained on October 7, 1800, and spent his whole ministerial life in Ballydown. On the decease of his father in the year 1801, the people of Newbliss earnestly desired that he should succeed him, but Mr. Rutherford refused to remove from Ballydown. He died on December 30, 1846, and was succeeded by his son, who bore the same name.

BALLYGONEY

The movements of the Seceders in this neighbourhood are rather obscure, but what follows is a very probable interpretation. Carland, the Synod of Ulster congregation,

had remained vacant from 1746 to 1754, and the people had become restless and dissatisfied. The Seceders seized the opportunity of providing the people with ordinances. On June 29, 1749, Mr. Thomas Clark, a zealous and active missionary, was appointed by the Synod to labour in Ireland. Mr. Clark established several worshipping societies in Ulster, and, among them, one at Carland. Some time later the centre of action appears to have shifted to Muree, a place in the north of the Carland district, and a meeting-house was erected at Ballynakelly.

In 1762 Ballygoney and Muree, as a united charge, made out a call to Mr. Joseph Kerr, who received a similar call from Tarmont and Clogher in union. The Presbytery decided in favour of the latter, but the Rev. Andrew Black dissented, and appealed to the Synod. The case put before the Synod was such that they "found themselves greatly embarrassed how to proceed in giving judgment with any clearness and precision." The Presbytery, though cited, had not only failed to put in an appearance, but had not even sent an answer to the Reasons of Appeal, "and had even neglected so much as to write to the Synod at all." The Synod decided to remit the whole case back to the Presbytery, with instructions to begin *de novo*, "and to determine the matter as they shall see most for edification." On second thoughts the Presbytery reversed their former decision and Mr. Kerr was ordained pastor of Ballygoney and Muree in the autumn of 1762. The Muree portion of the congregation seems to have suffered division at a later date, which eventually resulted in a new congregation at Sandholes, and another at Pomeroy.

Mr. Kerr, who was born in 1734, was a native of Tullylish. He received his theological education under Professor James Fisher, and was under the inspection of the Presbytery of Down. Mr. Kerr died on January 20, 1785, and was interred at Artrea. Mr. Kerr was twice married, (1) to Miss Sarah Mitchell, by whom he had three daughters and a son, Moses, afterwards minister of Kilraughts, and (2) to Miss Elizabeth Reynolds, by whom he had three sons. Of these, Joseph, the youngest, emigrated to America in 1801, and became minister of Mifflin and St. Clair, Pa., in 1804. In December 1825, he was appointed Professor of Theology in Allegheny Seminary, and Pastor of Pittsburg. He died, November 15, 1829, aged fifty-one.

Mr. James Steen succeeded Mr. Kerr. Mr. Steen was born near Dunboe in 1759, and received his education in Scotland. He was ordained in 1786, and died on August 31, 1813, leaving a widow.

The next minister was Mr. Thomas Heron, eldest son of Mr. Archibald Heron of Drumgooland. Mr. Heron was licensed by the Presbytery of Down on April 19, 1814, and was ordained on March 16, the following year. He died at Springbank, Coagh, on September 8, 1861, aged sixty-six.

The Rev. Archibald Heron, Tipperary and Upper Clenaneese, and the Rev. Thomas Heron, Dungiven, were sons.

BALLYMAGRANE

This congregation is among the earliest of those organized by the Seceders.

The Rev. Thomas Dickson was the first minister. He entered the Divinity Hall at Glasgow in 1763, and was ordained sometime between October 1766 and the following May. The exact date is not stated.

Mr. Dickson had a very wide district to supervise, but he was very active and zealous and succeeded in establishing congregations in several places. In December 1774 he resigned Ballymagrane, and was installed in the new erection at Aughentain.

On the departure of Mr. Dickson the congregation of Ballymagrane petitioned Synod to be united to Derryfubble (Eglish), and this union was sanctioned on January 3, 1776. The united congregation presented a call to Mr. David Holmes on January 14, 1778, and he was ordained on October 14 the same year. It was customary in those times to put probationers on approval for a period between the date of call and that of ordination, but not usually for so long a period as in this instance. Mr. Holmes was the third son of Mr. Andrew Holmes, Currin, Drum, and a licentiate of the Presbytery of Monaghan. He was an original member of the Ulster Evangelical Society, an organization founded in 1798 for the spread of the Gospel and the deepening of spiritual life. About this period he seems to have become mentally infirm. In 1800 the congregation petitioned Synod to disannex him, and it was agreed to take this course should any signs of his mental weakness recur. In 1802 Mr. Holmes retired, and died on April 12, 1812.

When Mr. Holmes resigned, the union of the two congregations was dissolved, and Ballymagrane petitioned for a second portion of the Regium Donum to enable them to maintain a minister. The Synod granted this, and on October 25, 1803, Mr. James Wilson was ordained. After a ministry of seven years Mr. Wilson was disannexed on

October 2, 1810, and afterwards deposed for retaining some books which belonged to the estate of the Rev. John Pollock, Dublin, deceased. Mr. Wilson thereupon joined the **Anti-burghers**, and was afterwards minister of Kirkinriola and Braid. After a few years he emigrated to Pennsylvania.

Mr. James Bridge, M.A., second son of the Rev. John Bridge, Upper Clenaneese, succeeded Mr. Wilson. He graduated at the University of Glasgow in 1806, and was licensed in 1808. At the date of his ordination, June 4, 1811, the congregation consisted of twenty-seven families. After forty years of service, Mr. Bridge died on April 26, 1851, aged sixty-five.

BALLYMONEY

As early as 1748 some people in this neighbourhood petitioned the Antiburghers for "supply of sermon," and before the close of the year requested a moderation. The former was granted but the latter was withheld for the present. Two generations passed before there was any further movement in this direction. On the second occasion application was made to the Burgher Synod, and, being favourably received, a congregation was erected in 1814. The first minister was Mr. Robert Loughead, a probationer of the Presbytery of Monaghan. He was ordained on March 21, 1815. His meeting-house was an old malt-kiln that had been transformed to suit the purpose of Divine service. After twenty years Mr. Loughead fell into intemperate habits, for which he was deposed in 1835. He and a portion of the congregation retained possession of the meeting-house till the Synod gave him thirty pounds for his goodwill. Mr. Loughead subsequently redeemed his character sufficiently to satisfy the Synod of 1839. He was restored a little later, and on October 29, 1840, was installed at Garryduff, a new erection under the care of the General Assembly. He died on December 10, 1844.

The next minister was the Rev. John Lawrence Rentoul, M.A., a son of the Rev. James Rentoul, Ray. Mr. Rentoul began his ministry in Ballycopeland, where he remained four years. He was installed on May 16, 1837. A new meeting-house was urgently needed, and though the annual stipend amounted only to eleven pounds, Mr. Rentoul set earnestly to work and accomplished his design.

At the union of the Secession Synod with the General Synod of Ulster in 1840, he, like other members of his family, expressed disapproval, but, on being assured that

only the Book of Psalms would be used in the Praise Service of the united Church, he joined the General Assembly the following year.

Mr. Rentoul died on August 19, 1869, aged sixty-three. The Rev. James Rentoul, Clough (Co. Antrim), and 2nd Dromore, and the Rev. John Lawrence Rentoul, 1st Lisburn, were sons. The Rev. Robert J. Lynd, D.D., May Street, Belfast, was a son-in-law.

BALLYNAHATTY

The people of this district petitioned the Upper Presbytery of Tyrone, in September 1804, for "supply of sermon," which was granted. In 1805 a number of families withdrew from the old congregation of Omagh in consequence of the deposition of the Rev. Samuel Delap. These families resided in the Ballynahatty district and joined the Seceders. The membership of the new congregation was small, but influential and zealous, and they resolved to build a meeting-house. As none of the local landlords would give them a site, **they, at length, erected a building on the Commons of Ballynahatty.** About a year afterwards they gave a call to Mr. John Watson, which he accepted. On October 3, 1806, a number of people in Gillygooly, seven miles away, expressed a wish to participate in Mr. Watson's labours. The Presbytery intimated that, if there was a mutual agreement between Ballynahatty and Gillygooly, they were ready to concur. This agreement was forthcoming, and the terms agreed upon were, that each congregation should receive half of Mr. Watson's labours, Ballynahatty paying nineteen pounds, with oats, as annual stipend, and Gillygooly paying twenty pounds with oats. On these conditions Mr. Watson was ordained on June 23, 1807. Mr. Watson married a Miss Scarlett of Fallaghern, and thus effected a relationship that resulted in legal and financial difficulties. What was worse, he became a victim of intemperance, and was brought to book by the Synod in 1829. Though he was absolved from the charge, nevertheless his influence was greatly damaged, and the congregation declined in numbers. The Synod of Ulster were made aware of this state of things, and consequently opened a mission station at Ballynahatty in 1834. By this time Mr. Watson's congregation had dwindled to twelve families. He offered to resign on condition that he should be allowed to retain the Royal Bounty. The Synod refused to accept this proposal, and resorted to the unusual course of supplying by licentiates without declaring the

congregation vacant. Mr. Watson was relegated to Gillygooly, though nominally minister of Ballynahatty to which the grant of Royal Bounty was attached. This difficult matter was terminated by the congregation paying sixty pounds to enable Mr. Watson and his family to emigrate.

The Synod sent missionaries in hope of reviving this congregation. In 1835 the Rev. J. P. Dickey reported that he had increased the number of families to thirty-one. The following year Mr. John Latimer also reported favourably, mentioning that the Synod of Ulster were about to establish a congregation in Ballynahatty. Notwithstanding the unpromising outlook, Mr. Latimer accepted a call and was ordained on December 20, 1836. The congregation improved rapidly under his zealous ministry, which unhappily was brief, as he died suddenly on February 1, 1843.

The Rev. W. T. Latimer, D.D., Eglis, was his son.

BALLYNAHINCH

Dissent from moderatism was first expressed in this congregation when Mr. Alexander MacLaine was ordained in August 1735. On that occasion a portion of the congregation was so strongly opposed to the settlement of Mr. MacLaine that they applied to the Synod of Ulster to erect them into a distinct charge. Mr. MacLaine removed to Antrim in 1742, and his successor, the Rev. John Strong, had the same religious outlook. He was not only a moderate in his opinions, but he engaged in farming and other worldly pursuits with a zeal that was detrimental to his influence. At the same period the Rev. Moses Neilson was minister of Kilmore, and his religious opinions were similar to those of Mr. Strong. Farther east, in Killyleagh, the Rev. Joseph Lyttle, though a professed Trinitarian, was obviously a man of the world, and gained a greater reputation as a physician than as a minister of the Gospel. A body of people in Ballynahinch and another in Lissara, alarmed at this state of things, and desirous of preserving evangelical doctrines in their midst, put themselves under the care of the Burgher Presbytery of Down. As a united charge they called Mr. Thomas Dobbin Fryar, M.A., eldest son of Mr. Leonard Fryar, merchant, Banbridge, and a graduate of the University of Glasgow. Mr. Fryar was ordained on May 2, 1774, but unhappily, died of fever the following year.

The next minister was Mr. John Sturgeon, the eldest son of Mr. Robert Sturgeon, Emyvale. Mr. Sturgeon was ordained on July 17, 1776, and, after his settlement, acted

for many years as clerk of the Presbytery of Down. He died between September 11 and November 21, 1792, his death being reported to the Presbytery on the later date.

The union between Ballynahinch and Lissara was dissolved during the vacancy created by the death of Mr. Sturgeon, and each became a distinct congregation. Ballynahinch presented a call to Mr. Samuel Edgar, M.A., a young man who was destined to become a very eminent and influential member of the Secession Church. He was born in the adjacent parish of Killaney in 1766, and was a nephew of the Rev. Samuel Edgar, of Loughaghery. Mr. Edgar was ordained on November 20, 1793, and on January 15, the following year, he married his cousin, Elizabeth McKee, daughter of Mr. Hugh McKee, Poagsburn, and sister of the Rev. David McKee of Anaghlonge.

Mr. Edgar supplemented his meagre stipend by conducting a Classical Academy at his home in Ballykine. In this institution James Thomson, Professor of Mathematics in the University of Glasgow and father of Lord Kelvin, received his education. Mr. Thomson was, for a while, assistant in this school.

The Synod, in July 1815, elected Mr. Edgar to be Professor of Divinity and Clerk of Synod, two offices rendered vacant by the death of Professor John Rogers, M.A. In 1820 he received the degree of D.D. from Union College, U.S.A. He died on October 17, 1826, aged sixty, and was interred in the old churchyard at Killaney.

Dr. Edgar published several sermons associated with special occasions. He also contributed various interesting articles to local magazines.

The Rev. Professor John Edgar, D.D., and the Rev. David Edgar, Ballynahinch, were sons, and the Rev. Wm. Wallace, Donegore, and the Rev. John Smyth Brown, Magheragall, were sons-in-law.

When Dr. Edgar died the majority of the congregation determined that his son, David, should succeed him. This young man required two years in which to finish his college course, and become qualified for ordination. A minority in the congregation were opposed to this delay, and desired that the vacancy should be filled with all possible speed. This difference of opinion was the beginning of a prolonged and acrimonious dispute that was attended with actions embarrassing to the Presbytery and detrimental to religion. It resulted in Mr. David Edgar being ordained on August 25, 1829, and the formation of a new congregation by the minority, who allied themselves with the Original Secession Synod of Scotland.

BURGHER CONGREGATIONS

The Rev. David Edgar and his congregation removed from the old site and built the present church in Dromore Street. Mr. Edgar died on December 8, 1889, after a ministry of sixty years.

BALLYWATT (see Roseyards)

At an early stage in its history this congregation was known as Ballyrashane and later as Carnabuoy. In April 1748 it was one of several places in the north that petitioned the Antiburgher Synod for supplies. In union with Roseyards and Derrykeighan a call bearing 221 signatures was presented to Mr. John Tennent, and he was ordained in Ballyrashane (Ballywatt) on May 16, 1751. At a later date this portion of the united charge appears to have seceded to the Burgher Synod, to whom it was reported in 1780 that Mr. James Steenson had been ordained in Ballyrashane (Ballywatt). Mr. Steenson was born at Castlecaulfield in 1750, and died at Revellagh on September 16, 1816.

Mr. Steenson's successor was Mr. James Mayne, the third son of the Rev. Thomas Mayne of Garvagh, and grandson of the Rev. Thomas Mayne of Drumgooland. He received his education at Glasgow University and the Burgher Divinity Hall, and was licensed by the Presbytery of Derry in 1816. He was ordained at Ballywatt (Carnabuoy) on March 24, 1818. In 1831 he rebuilt the meeting-house, which is described as being fifty-four feet long by thirty-four feet broad, with a gallery all round and of a capacity to seat six hundred. It was opened on May 6, 1832, by the Rev. Thomas Thompson of Kilraughts.

Mr. Mayne died at Revellagh on July 16, 1866.

BELFAST (FITZROY AVENUE)

In the Register of this congregation there is inserted "A Short Statement of the Rise and early Progress of the Alfred Street Congregation, Belfast." It was obviously written by the first minister, the Rev. John Edgar, D.D., and is as follows:—

"Previous to the Union of the two bodies of Seceders in Ireland, a few individuals in Belfast, feeling severely the difficulty of attending public worship, even with the nearest congregation of their own body, and anxious to promote the interests of evangelical truth, applied to the Presbytery of Down, for supply of preaching. This was granted, and, for a length of time, the new congregation

attended on the ministry of preachers appointed by the Presbytery of Down, and of others who generously volunteered their services. Their meetings were held, first in the Covenanters' House, and again in the Methodists' House, Donegall Square; for a long period in that belonging to the Independents, who manifested the most Christian liberality towards the infant congregation; and lastly in the large room in Commercial Court, off Donegall Street.

At length, after having encountered many difficulties and fierce opposition, and having laboured upwards of seven years without adding much to their strength, they presented a call to Mr. John Edgar, who was ordained over them on the 14th November, 1820.

The congregation at this time consisted of twenty-two families. From that period they began to entertain hopes of being able to erect a house of worship, and on the sixth of January, 1822, by means of their own unwearied exertions, and those of their minister, they saw their hopes realized in the opening of their meeting-house in Alfred Street. I Kings xviii. 44, 45

J. E."

The denominations mentioned in the foregoing statement were themselves at the juvenile stage, and having surmounted difficulties similar to those with which the infant Burgher congregation was struggling, were inclined to be compassionate. The "Covenanters' House" was in Henriette Street, now Ormeau Avenue, directly opposite the end of Linenhall Street. It was erected in 1812, while the "Methodists' House" was built in 1805, and "that belonging to the Independents," in Donegall Street, in 1804. The Rev. William Brown, minister of the latter body, was also a teacher, and it was presumably in his Commercial Academy that the infant Burgher congregation worshipped for a lengthened period. In 1816 the Synod thanked Mr. Brown for his kindness, and repeated the expression of their gratitude the following year.

The "fierce opposition," mentioned by Mr. Edgar, came from the Antiburgher congregation in Berry Street. After the Union of the Secession Synods in 1818, the members of Berry Street expected that the new congregation would be dissolved, and, when they were disappointed in this, they represented to Government that it was unnecessary, and thus deprived it, for a time, of the usual grant of Royal Bounty.

In 1819 we find this congregation worshipping in Commercial Court, where the Lord's Supper was dispensed for the first time on New Year's Day. Though the Synod was solicited in 1816 for aid to build a meeting-house, it was not until 1821 that a small edifice was erected in Alfred Place at a cost of five hundred pounds. After this the congregation grew so rapidly that, in a few years, a larger and more commodious meeting-house was rendered necessary. The new edifice in Alfred Street was opened on Sabbath, January 8, 1837, by the Rev. Dr. Mitchell, Professor of Divinity, Glasgow. The older meeting-house in Alfred Place was subsequently used as a mission-hall.

Mr. Edgar was the eldest son of the Rev. Professor Samuel Edgar, M.A., D.D., Ballynahinch. He was born on June 13, 1798, the day following the battle between the Royal troops and the United Irishman at that place. On September 24, 1828, he married Susanna, daughter of Mr. Thomas Grimshaw, Whitehouse, and had a numerous family. In 1826, Mr. Edgar was appointed Professor of Divinity in succession to his father, an office which he held for forty years. Ten years later he received the degree of D.D. from Hamilton College, U.S.A. He resigned his congregation in April 1848, and devoted himself to his duties as professor during winter, and in summer engaged in mission work in Connaught. Dr. Edgar was a most zealous agent in the cause of temperance, church extension, and philanthropic work. In 1860 he received the degree of LL.D. from New York. As an author, Dr. Edgar wrote numerous pamphlets chiefly to further temperance and home mission work, but published nothing that could be designated a book. He died in Dublin on August 26, 1866, and was interred at Balmoral, Belfast. A memoir of his life was published by Dr. W. D. Killen in the following year, and, at a later period, a volume of his select works. In 1874 the Alfred Street congregation removed to Fitzroy Avenue.

BOARDMILLS

The origin of this congregation has already been described as typical of the manner in which many Secession congregations were brought into being. (See page 62). It will be observed that it was the aversion of the Synod of Ulster to church extension that provided the Seceders with many opportunities, which they were always ready to seize. On September 3, 1746, the Associate Synod deputed the Rev. George Murray of Lockerbie to proceed to Ireland for several

Sabbaths, one of which was to be spent at Killaney (Boardmills). Mr. John Swanston, probationer, was also sent on a mission of three months' duration, with instructions that if application were made for further missions, he was to arrange "with all due expedition, and apply for help from other Presbyteries beside that of Glasgow." Meanwhile the societies in Ireland were apprised by letter "of the awful breach and division that had taken place among the members of the Synod."

Mr. Swanston, who adhered to the Burgher section of the divided Synod, received a call from Boardmills, and also one from Ballyroney, both of which came before the Burgher Synod on May 24, 1748. There was also a call from Kinross to Mr. Swanston, which the Synod decided should be accepted. The calls from Boardmills and Ballyroney were not overlooked, and to mollify the disappointment caused by their decision, the Synod sent the Rev. Andrew Black of Cumbernauld, and Mr. Thomas Mayne, probationer, who was a member of Mr. Black's congregation, to Ireland to order things there in the Gospel. This mission resulted in Mr. Mayne being ordained at Ballyroney (Drumgooland) on June 20, 1749, by the Presbytery of Glasgow. Mr. Mayne was thus the first Burgher minister settled in Ireland.

Two days after the ordination of Mr. Mayne, the Rev. Andrew Black was installed at Killaney (Boardmills). Mr. Black had been ordained at Cumbernauld on November 7, 1744, when he was in middle life, and a man with a family. Some of his descendants are still extant in Ireland. Of his acquirements and personality we know nothing. He found a meeting-house ready for him at Boardmills, and there he laboured for the remainder of a long life.

After the installation of Mr. Black two years elapsed before there was another minister settled in Ireland. At length Mr. Thomas Clark was ordained at Ballybay (Cahans) on July 23, 1751, and, on the following day, Messrs. Black, Mayne, and Clark constituted the first Burgher Presbytery in Ireland, known for some years as the Presbytery of Down. These three ministers were very active and zealous in their endeavours to extend the Church. In April 1752 we find Mr. Black before the Synod bemoaning the lack of the Gospel in Ireland. It is very probable that the societies at Loughaghery, Ballynahinch, and Lissara were fostered by Mr. Black until they became established congregations. Wherever a body of people, hungering for the Gospel made application for sermon to the Seceders the opportunity was never neglected. Mr. Black died on July 6, 1782, aged eighty-two.

Several years before the death of Mr. Black, Mr. Joseph Longmoor was ordained as his assistant and successor. The exact date is not recorded, but the fact that the call from Killaney to Mr. Longmoor came before the Presbytery of Monaghan on October 14, 1778, gives us a clue. He was a son of Mr. Robert Longmoor, Monaghan, and, judging from the Minutes of the Presbytery of Down, he was an excellent presbyter, careful in all things, and diligent in the Gospel. Mr. Longmoor married Miss Frances Hutcheson a member of the congregation of Mary's Abbey, Dublin, on November 30, 1784. In 1802 he built the present church at Boardmills, and, a few months before his decease, secured the Manse Farm for the future use of the congregation. He died on October 10, 1809, at the time when the distribution of Regium Donum according to a scheme of classification was causing great dissension among Seceders. On this subject the congregation of Boardmills was divided into two rival and conflicting parties who became estranged beyond all hope of reconciliation. What the majority desired the minority opposed, so that, while the call to Mr. John Sturgeon was signed by one hundred and five persons with an adherence of thirty-three, ninety-one members dissented. This party adhered firmly to their principles and put themselves to the trouble and expense of building a meeting-house in the immediate neighbourhood. They labelled it "For Christ's free men," and having paid this compliment to themselves, and asserted the voluntary principle, they settled down to congregational life.

Meanwhile Mr. Sturgeon was ordained on July 31, 1810. Shortly afterwards he married Miss Jane Thompson of Drum. Mr. Sturgeon was the eldest son of the Rev. John Sturgeon of Ballynahinch. He graduated M.A. of the University of Glasgow in 1804. The name of this congregation up till 1815 was Killaney, occasionally Boardmills, but the latter name was established about the year mentioned, probably owing to its registration as the name of a congregation in receipt of a government grant. Mr. Sturgeon died on December 22, 1840.

The Rev. William Sturgeon, 2nd Dunboe (1864-72), and the Rev. John Sturgeon, B.A., Trenta (1880-2), Maguire's Bridge (1882-5), were grandsons.

BOVEEDY

This was an old and historic congregation of the Synod of Ulster before it came under the jurisdiction of the Seceders. It appears that about 1770 Kilrea began to assume

the proportions of a town, and that, at the suggestion of the Estate Agent, the Rev. John Smyth and the majority of the congregation of Boveedy built a meeting-house in Kilrea and removed to it. This action gave offence to a minority whom the Presbytery was unable to appease. The matter was referred to the Sub-Synod of Derry on May 18, 1779, when one party expressed a desire that Mr. Smyth should preach on alternate Sabbaths in Boveedy and Kilrea. The Boveedy party dissented from this and requested that they should be made a separate charge and that the pulpit should be declared vacant. The matter was referred to a large committee who decided that the claims of the Boveedy party were reasonable, but that, to constitute 226 families contributing an annual stipend of £26, would be injurious to religion. Mr. Smyth was therefore appointed to divide his time between the two congregations. In a short time, however, the Boveedy party applied to the Seceders for services, which were granted, and the congregation was received as a vacant charge.

Mr. Adam Boyle was ordained on October 1, 1781. He was a son of Mr. John Boyle, farmer, near Ballymoney, and was born there in 1754. A remarkable disagreement arose between him and his neighbour, the Rev. James Harper of Knockloughrim. It had its origin in the disturbances of 1798, and was investigated by the Synod in the following year. It appears that Mr. Harper had been court-martialled for participating in the rebellion, and that Mr. Boyle had given information or evidence against him, which Mr. Harper judged as revealing a persecuting spirit. When the charge was investigated by Synod it was decided that Mr. Boyle was innocent of perjury or persecution, but was guilty of unfriendliness, an offence for which he was deemed worthy of admonition.

Mr. Boyle retired from active duty in 1841, and died, the father of the General Assembly, on November 1, 1848, at the age of ninety-four.

The Rev. Samuel Boyce Clarke, Cairncastle, was a grandson.

CAHANS

For many years this congregation was known to Seceders as Ballybay. It originated during a vacancy of three years which followed on the death of the Rev. Alexander Wadsworth, minister of the Synod of Ulster congregation. Mr. Wadsworth died in March 1747, and the

choice of a successor, as usual, created a division among the people. The evangelical party applied to the Burghers for "supply of sermon," and in response the Rev. David Telfair, of Monteith, was sent to establish them as a congregation. In September 1749 the congregation addressed a call to Mr. Telfair, but the Synod refused to translate him. In the following year a call was given to Mr. John Jarvey, with Derrynoose and Keady, and Donagh and Scarnageragh (in the neighbourhood of Emyvale), as two adherences, but, as Mr. Jarvey was already under call to Perth, the Synod, in October 1750, decided in favour of the latter.

Some time prior to 1751, Mr. Thomas Clark, a very energetic and aggressive probationer, had been itinerating in the neighbourhood, delivering discourses which were filled with the life and spirit of Christianity. He had great encouragement in several places where a considerable number of persons expressed themselves in favour of Secession principles, and were afterwards organized into congregations. Dr. Clark, as he was called on account of possessing a medical diploma, received a call from Ballybay with the adherences mentioned above, and another from Clenaneese with Carland as an adherence, and a third from Scone. These calls came before the Synod in April 1751, and Mr. Clark was directed to accept that of Ballybay. His ordination took place on July 23, 1751, in Mr. William McKinley's field, as the meeting-house was too small to accommodate the multitude who assembled for the holy ordinance.

Mr. Clark was born at Paisley in 1720, and was in attendance at the University of Glasgow in 1744. The following year he took up arms against the Young Pretender, and on the cessation of hostilities resumed his studies. He was licensed by the Presbytery of Glasgow, in April 1748, and in the following year he was sent to preach in Ireland. He is stated to have been a tall, dark, gaunt man, who wore a Highland bonnet, and expressed himself in broad Scotch. As a preacher he was not eloquent, but his language was quaint, homely, and persuasive. He was the first writer among the Seceders who committed anything to the Press. The subjects of his several pieces indicate not only the principles which he defended, but introduce episodes which form part of his biography. His first publication, issued prior to his ordination, was entitled *A Brief Survey of some Principles maintained by the General Synod of Ulster, and Practices carried on by several members thereof*. It

will be surmised at once, and rightly, that this is an attack upon the heretical doctrines and lax discipline which prevailed in that Synod, and a justification of the introduction of the Seceders.

Dr. Clark's next publication is entitled *Remarks upon the manner and form of Swearing by touching and kissing the Gospels*. This pamphlet, issued in 1752, is only partly original. It was levelled against the manner of taking oath which still prevails. In Dr. Clark's time the Courts would only receive evidence tendered in this manner, and refusal to observe the common practice was construed as an act of disloyalty. Dr. Clark himself suffered on account of his scruples in this matter. In 1754 he was imprisoned for upwards of two months for refusal to take the oath in the usual form. When the judge of assize came on circuit, and the case was put before him, he ordered Dr. Clark to be released at once, as the method of swearing was only based on use and wont, and not on law.

In 1755, Dr. Clark published *New Light set in a Clear Light*. This is a reply to a minister, who, while professing Trinitarian principles, defended or palliated some doctrines tolerated by the Synod of Ulster. In this work Dr. Clark returns to his attack upon the ministers for their doctrinal errors and laxity of discipline. He also engages in the exposure of some matters which he considers irregular and scandalous in the case of those who were ordained to promote the doctrines of Christianity. He charges them with reading their sermons, neglecting family worship and profaning the Sabbath. No doubt some of the ministers were worthy of his condemnation, but certainly it did not apply to the great majority in the Synod.

On May 10, 1764, in company with three hundred Presbyterian emigrants, mostly from his own congregation, Dr. Clark sailed from Narrow-water, near Newry, for New York, and arrived on July 28. He settled for a number of years at Salem, State of New York, but removed in April 1782 to South Carolina. Here he acted as stated supply of Cedar Spring, Little Run, and Long Cane, until his installation on September 8, 1785. He died at Long Cane on December 26, 1792. He was found dead sitting in his chair, with a *Pastoral Letter* to his old congregation at Ballybay spread out on the table before him. In it he reveals a fondness for the scenes and persons of his early ministry, and the causes which led him to resign and go to America. His wife had died on December 18, 1762; his old friend, William

McKinley, was also gone; he had noticed a declension of interest in his ministrations, the fruits of his ministry were becoming less apparent, and some scandals among the members had depressed him. He also mentions that the Lord's Supper had not been observed for two years on account of abounding iniquity, and regrets a greatly diminished income. Under these discouragements he accepted an invitation to America, and having reviewed his life in Ballybay, he concludes with earnest spiritual exhortations to the people there. And so it happened that his last thoughts were with those to whose spiritual welfare he had devoted himself in days gone by.

Dr. Clark was succeeded in Ballybay (Cahans) by Mr. John Rogers, M.A., the youngest son of Mr. James Rogers, Newbliss. Mr. Rogers graduated at the University of Glasgow in 1764, and, having finished his studies in divinity, was ordained at Ballybay on June 3, 1767. He was present at the constitution of the Irish Synod in 1779, and was elected Clerk of Synod, an office which he retained till his death. In April 1779 his meeting-house was burned maliciously, a subject to which he adverts very pathetically in a sermon published in June of the following year.¹

It appears that no compensation was obtained, and that a new church had then been erected by public subscription. Mr. Rogers was present as a delegate at the Convention held at Dungannon in 1782, and was one of the two who voted against the relaxation of the penal laws restricting Roman Catholics. When the Synod decided in 1796 to appoint a Professor of Divinity, Mr. Rogers was chosen for this office. From this date students had the option of studying divinity in Scotland or at Cahans, but most of them chose the latter, and the humble meeting-house was used as a lecture room. Mr. Rogers died on August 24, 1814. The Rev. John Rogers, M.A., Glascar, was a son.

Mr. William McKelvey was a student at Cahans when Professor Rogers died. As no appointment was made to fill the vacant office of Professor till the Synod met the following year, Mr. McKelvey was exempted from further

¹ "A Sermon preached at Lisnavein, otherwise Ballybay New Erection on Saturday, June 10, 1780, to the Lisnavein Independent Rangers, Trough Volunteers, Lisluney Volunteers, and Monaghan Rangers."

In this sermon Mr. Rogers refers to the burning of his church, and the subsequent legal proceedings, in which he was cast. "The judge," he says, "entered into the merits of the cause, and added, 'That it was an attempt to carry a toleration into an establishment,' stating that we were not known in law."

attendance and was admitted to licence. He was ordained at Cahans on December 31, 1816, and died on August 23, 1827. Mr. McKelvey was the eldest son of Mr. Samuel McKelvey, farmer, Knockbride, County Cavan, and a son-in-law of his predecessor.

The next minister was Mr. Matthew McAuley, a native of Drumgooland. Mr. McAuley received the whole of his education in Belfast, and passed his examination for a Certificate in Arts in 1824. On August 4, 1829, he was ordained, and after a ministry of forty-seven years, retired in 1876. He died on February 19, 1895.

CALEDON

In March 1807, a petition signed by forty-four persons from Caledon, Tynan, and the vicinity, was laid before the Presbytery of Upper Tyrone, requesting "supply of sermon," and expressing a desire to be considered a vacancy. This petition was supported by reasons of such a nature that they were sure to appeal to the Presbytery. The petitioners pleaded their distance from public ordinances, the ignorance of their families for want of ministerial instruction, and stated that many of them had not received a visit from a Gospel minister for years.

The Presbytery responded immediately to this appeal, hoping that when Mr. John Watson was ordained as minister of Ballynahatty and Gillygooly, he would undertake the oversight of Caledon also. Whether Mr. Watson did so or not, is not stated but the Presbytery continued supplies until, on August 29, 1809, the congregation presented a call to Mr. John Sturgeon, signed by eighteen members and twenty-four adherents. The stipend promised was thirty pounds. At the same time the congregation of Armagh petitioned the Presbytery for union with Caledon, and to be joined in the call to Mr. Sturgeon. Their petition was signed by eighteen members who promised a stipend of twenty pounds, alleging that they were unable to support a minister if left to themselves.

As Mr. Sturgeon had also a call from Stranorlar, and another from Boardmills, this matter was brought before the Synod, as was usual in such cases, and it was decided that Mr. Sturgeon should go to Boardmills. The proposed union of Armagh with Caledon was disallowed.

On September 6, 1814, Mr. John Allen, M.A., was ordained in Caledon, as the first minister of the congregation. He was the youngest son of Mr. Alexander Allen,

farmer, Newtownhamilton, and was a graduate of the University of Glasgow. Mr. Allen demitted his charge on April 28, 1823, apparently on leave of absence from his congregation, as he wished to pay a visit to America. The congregation brought his absence before the Presbytery for consideration, alleging that the paper presented to the Presbytery by Mr. Allen, seeking leave of absence for a few months, was not signed by the persons whose names were appended, and that Mr. Allen had gone away in debt. This matter was further referred to the Synod, who suspended Mr. Allen *sine die*, and an order was given to the Clerk to intimate this sentence to the Secession Church in America. It is only fair to state that Mr. Allen returned, and, to a great extent, exonerated himself from the charges made in his absence, and was finally restored to the office of the ministry. He was installed at a later date in Kilkeel.

The next minister was Mr. Andrew McCullough, a native of Newbliss, and a licentiate of the Presbytery of Monaghan. He was ordained on April 1, 1824, retired in 1862, and died on August 11, 1874.

CASTLEBLAYNEY

Some time prior to 1750, the Rev. James Gordon, minister of the Synod of Ulster congregation, was at variance with his people, his Presbytery, Lord Blaney, and the widow of his predecessor. In these unhappy circumstances, the more forward of the discontented members supplicated the Synod in 1750 desiring supplies. The Synod refused to adopt this method of settling matters, and, instead, advised "Mr. Gordon and the supplicants to use all proper and Christian endeavours in order to remove the differences that subsist between them." Those who withstood reconciliation were allowed to associate with the neighbouring congregations.

As there was no congregation within six or seven miles, these people resolved to provide a place of worship for themselves. They requested a supply of preaching from the Burgher Synod, whom they found ready to gratify them. The Rev. Thomas Clark, of Cahans, served them for a time, which proved very favourable towards the establishment of a new congregation. The Rev. James Gordon removed in August 1751, on a call to Raphoe, and, for the next five years the congregation remained vacant. During the vacancy the Seceders were very diligent, and increasing discontent among the people enabled them to gather a con-

siderable congregation. Derrynoose (Drumhillery), and Keady (Tassagh), formerly adherences of Cahans, were joined to Castleblayney, and the three places united in a call to Mr. Hugh McGill. As Mr. McGill had also received a call from Clenaneese congregation, Synod decided in favour of the latter in May 1753. In July 1755, Mr. John McAuley, probationer, was ordained. He was a son of Mr. William McAuley, Drumgooland, and received his education at the University of Glasgow, and at the Divinity Hall in the same city. He removed from Castleblayney about the year 1763, but probably continued his ministry in Drumhillery and Tassagh for a time. After 1764 we find him in Dublin, where he remained till 1781. At a visitation of the congregation held in this year a charge of intemperance against Mr. McAuley resulted in his resignation. He subsequently acted as constant supplier of Clontibret and died there in 1784.

In Castleblayney the Rev. John McAuley was succeeded by the Rev. James McAuley, a cousin of his own, and a son of Mr. John McAuley of Drumgooland. The exact date of Mr. McAuley's ordination is not recorded, but as he died on February 12, 1818, after a ministry of fifty-three years, the date is not far to seek. In May 1764 Mr. McAuley received competing calls from Castleblayney and Sixmilecross (in union with Clogher), and, as was usual in such cases, the matter was laid before Synod. It was decided that Mr. McAuley should be ordained in Sixmilecross "unless his bodily infirmities disqualified him from the pastoral charge of that congregation." Apparently his physical defects led the Presbytery of Down to consider Castleblayney as a charge better suited to his limitations. At the time of his ordination the Drumhillery portion of this congregation withdrew, and, in union with Tassagh, became a distinct congregation. When the Burgher Synod was constituted at Monaghan on October 20, 1779, Mr. McAuley was chosen as its first Moderator. He married a Miss McQuatty and had a large family. His daughter, Elizabeth, became the wife of the Rev. James Rankin, of Monaghan. His son James emigrated to America, but returned in 1815 to assist his aged father. In 1817 the Synod put him on the list of its probationers, but shortly after his father's death he retraced his steps, and served in the United States and Canada for upwards of thirty years. He died at Ogdensburg, N.Y., on December 10, 1865.

In 1817, Crieve was associated with Castleblayney for a brief period. The vacancy which followed on the death of

the Rev. James McAuley was characterized by the turmoil which usually attended the election of a minister. When Mr. David Longmoor was elected in November 1819 there was such strong opposition to his settlement that the authority of the Synod had to be invoked. The Synod ordered a scrutiny of the votes by a Commission, and instructed the Presbytery to take action in accordance with the result. It was found that Mr. Longmoor was legally elected, and he was consequently ordained on August 15, 1820.

Meanwhile the disaffected party applied to the Presbytery of Monaghan requesting "supply of sermon." and, at the same time, to be erected into a congregation. The Presbytery refused to be a party to schism, whereupon the dissentients put their case before the Presbytery of Market-hill who revealed no scruples in the matter. In this way the congregation of Garmany's Grove came into being.

Mr. Longmoor married a Miss Armstrong of Armagh and had several children. He kept a mercantile and classical academy in Castleblayney, which was of good service to the youth of the district. In 1832, Mr. Longmoor was charged with several misdemeanours, but only that of intemperance was sustained to the satisfaction of the Presbytery. For this he was suspended *sine die*, but was soon restored. His restoration roused much animosity, and on the matter being brought before Synod in 1833, not only was his suspension renewed but he was also disannexed from the congregation. In September following the Presbytery again restored him, and, in February 1834, granted him testimonials. These actions were also vehemently protested against and brought before the Synod, who undid all that the Presbytery had done. Mr. Longmoor subsequently emigrated to America, where, it appears, he retrieved his reputation.

During the vacancy a call was addressed to Mr. James Rogers, M.A., but he was already under call to succeed his father in Glascar. A call to Mr. George Bartley Coulter met with acceptance, and he was ordained on August 26, 1834. It is noteworthy and significant that the congregation resolved that ardent spirits should be excluded from the ordination dinner, but as beer was not on the list of beverages banned by Dr. Edgar, a barrel of this liquor was provided.

Mr. Coulter was a son of Mr. John Coulter of Ballybay. Like his predecessor, he conducted an academy, and proved himself to be an excellent preceptor as well as a successful minister. He married a Miss Smith of Castleblayney, and

had a family of sons and daughters. The Rev. John Coulter, D.D., of Gilnahirk, and he were near kinsmen. Mr. Coulter died on December 31, 1855, aged fifty years. The Rev. Thomas Middlemiss, his successor in Castleblayney, was a son-in-law.

CASTLECAULFIELD

When this congregation was first formed, Ballygawley was an adherence. The original meeting-house was a stable belonging to the Castle. Mr. John Bridge, M.A., the first minister, was the nephew of the Rev. John Bridge, Upper Clenaneese. He was ordained in 1800. Unhappily Mr. Bridge came under public odium in 1827, in connection with a charge of murder alleged against one George Richey, a member of his congregation. Richey was convicted, but the majority of the people believed him to be innocent, and entertained the belief that if Mr. Bridge had certified as to his good character, and had made sympathetic exertions on his behalf, Richey might have been acquitted or at least respited.

The matter was brought before the Presbytery, where Mr. Bridge was charged with neglect of duty in Richey's case, and with acting as a Tithe Proctor. The Presbytery acquitted him of the first accusation, but as the second allegation had been previously before the Synod, and Mr. Bridge had been allowed to continue, now that it was made a cause of aggravation, the Presbytery decided that he must resign his collectorship or be suspended. Considering that his usefulness in Castlecaulfield was at an end, the Presbytery allowed him to remain nominally the minister, and appointed a colleague to discharge the duties of the office. This decision arose out of the fact that the people had closed the doors of the meeting-house and had refused admission to Mr. Bridge. As he did not resign the office of Tithe Proctor immediately, his suspension came into force, and it was not till Synod met in 1828 that he handed in a paper declaring that neither he nor any member of his family would act as tithe collector. On this he was restored to the ministry, but not as pastor of Castlecaulfield. About one-third of his people thought him victimized and continued to adhere to him, and, with their aid, he erected a humble place of worship at Killylevin, about three miles from Castlecaulfield.

Under these disturbed conditions Mr. Geo. McClatchey accepted a call to Castlecaulfield on July 7, 1830. Apparently

he was not happy here, the prospects being discouraging, so he resigned on April 3, 1832, and emigrated to Canada. He was installed as minister of Clinton and Grimsby on May 23, 1834. In 1840 he joined the Church of Scotland (in Canada), and demitted his charge owing to ill-health on September 29, 1852. He died in London in 1857. Mr. McClatchey was a native of Derryvalley.

Mr. Joseph Acheson, the next minister of Castlecaulfield, was born near Markethill on February 7, 1807. He was licensed by the Presbytery of Tyrone in 1833, and was ordained on September 25 the same year. In 1839 he bought a farm in Killyliss which he managed very successfully. He also conducted a school for many years in the neighbouring town of Dungannon. It was he who built the present meeting-house in 1842. His wife was Amelia, daughter of Mr. David Brown, of Donaghmore. In 1876 Mr. Acheson retired from active duty, and died at Larne on January 4, 1893, aged eighty-six.

CASTLEWELLAN

The Rev. Robert Porter, minister of the Synod of Ulster congregation at Clough, was a preacher of New-Light doctrines. A section of the people, chiefly in the neighbourhood of Kilmegan, drew off from him, desirous of a purer Gospel. On April 28, 1795, the Presbytery of Down received a petition from some people in Kilmegan parish requesting "sermon" for one Sabbath. The experiment was encouraging, and occasional supplies were granted till February 1796, when it would appear that the place of meeting was transferred to Castlewellan. This village was founded by a member of the Annesley family in the middle of the eighteenth century. It was still small and without a church of any denomination in July 1800, when Lord Annesley granted a free site to the Seceders. At this point something happened which interrupted supplies to this congregation for the next four years, as it was not till June 19, 1804, that some "inhabitants of the town and neighbourhood of Castlewellan" requested "supply of sermon." This request was granted and continued till November 5, 1805, when a call was made out to Mr. Thomas McKee, a licentiate of the Presbytery of Down.

Mr. McKee, who was a native of Saintfield district, was ordained on May 13, 1806. He conducted services in the market-house till the year 1809, when the meeting-house was built. This edifice cost one hundred and thirty pounds and was designed to seat three hundred. A visitation of the

congregation in 1812 revealed that, though promised thirty pounds as stipend, Mr. McKee had only received twenty for some years. He bought a farm in Burrenbane, and conducted a school to augment his income. He died unmarried on January 14, 1844, and was interred at Drumlee.

CLARE

The Rev. Robert Adam, minister of the Synod of Ulster congregation seems to have been both negligent and indiscreet. He had suffered admonition, and suspension for one Sabbath, because he had neglected pastoral visitation and had also transgressed the Synod's regulations respecting marriage. The crowning blow to his popularity came in 1812 when he signed a petition seeking the relief of Roman Catholics from the penal laws which continued to afflict them. His enemies applied almost immediately to the Burgher Presbytery of Armagh for "supply of sermon," which was granted. On February 13, 1813, the Presbytery received a communication from the Synod of Ulster, remonstrating with them for sending supplies, but the Presbytery continued to send them. A supplication, signed by eighty-one members of the congregation, who were unwilling to connect themselves with the Seceders, was presented to the General Synod of Ulster in 1813. The supplicants prayed for the disannexation of Mr. Adam as the only means of restoring peace and retaining the congregation under the care of the Synod. It was decided to put the congregation under the management of a Committee, who were instructed to permit the people to invite a probationer on trial, and if he were elected, to ordain him as assistant and successor to Mr. Adam. From a letter published in the *Belfast Monthly Magazine* in September 1813, it would appear that the majority in the congregation had become Seceders, and, having seized the meeting-house, had ejected the minister.

During these proceedings the Seceders busied themselves in establishing a congregation. Mr. Robert Hawthorne, a licentiate of the Lower Presbytery of Tyrone, was ordained on August 25, 1815. In 1823 he married a daughter of Mr. Robert McCullough, Newbliss, but she died the following year. Mr. Hawthorne resided at Marlacoo, near Tandragee, and, like many others of his brethren, conducted a classical school to eke out a scanty income. He was strongly opposed to the Union of the Synods in 1840, and remained an Original Seceder till his death. He died on March 4, 1873, aged eighty-three.

CLARKESBRIDGE

A meeting-house was erected here about 1791, which would indicate that the Seceders had begun a mission in this place some years before. The congregation was continued for five years on occasional supplies before it received a settled minister. Mr. Joseph Crawford, probationer, first comes into view in the Synod of 1795, when a complaint, which he lodged against the Presbytery of Monaghan, was heard in private. The nature of his grievance has not been revealed, but it was of such a kind that, when investigated by a small Committee, the accuser became the accused, and Mr. Crawford was admonished accordingly. He expressed himself as sorry for the action he had instituted, and promised to remain inoffensive in future.

Mr. Crawford, who was a native of Drumkeen, was ordained at Clarkesbridge on September 13, 1796. For some unstated reason he was disannexed from the congregation in 1802, and apparently deposed. He busied himself at this juncture in gathering adherents out of the congregation of Scarva, whom he endeavoured to carry over into the Antiburgher communion through the agency of the Presbytery of Markethill. The Presbytery refused his petition on account of "some unfavourable circumstances," but, at the same time referred the application to their Synod in 1803. When the matter came before the Synod the petitioners did not appear and so "the reference was entirely dropped."

In 1804 Mr. Crawford approached the Burgher Synod and sought to be restored. The Synod agreed to rebuke him, and put him under the care of the Presbytery of Monaghan, as a minister who was suspended *sine die*. He was subsequently installed as minister of Cremore.

After Mr. Crawford's deposition, Mr. Joseph Wilson was ordained in Clarkesbridge on October 9, 1804. Mr. Wilson died on December 24, 1823, and was succeeded by Mr. William McAlister, a native of Loughbrickland, who was ordained on August 27, 1826. Mr. McAlister resigned on a call to Ryans, where he was installed on December 31, 1850. He married (1) in 1836, a daughter of the Rev. David Maxwell, M.A., Newtownards, and (2) Miss Mary Nicholson, of McKelvey's Grove congregation. He died on December 17, 1879, at the age of seventy-seven, and she died in 1949.

THE SECEDERS IN IRELAND

CLENANEES (Upper)

In 1729 Mr. Thomas Moore petitioned the Synod of Ulster for "supply of sermon," hoping to establish a new congregation. This was opposed by the Rev. Baptist Boyd, Aughnacloy, who alleged that Clenanees was part of his congregation, which was diminishing. Clenanees is some six miles from Aughnacloy, so that a new congregation was really needed. The Synod decided that no new congregation should be erected, but instructed the Presbytery of Monaghan to supply Clenanees as often as they thought fit. It was stipulated that the stipend of those who attended should be conserved for the use of those ministers to whose congregations the contributors belonged. In case this regulation was neglected, and payments were withheld, so as to give cause for complaint to any minister of the Presbytery, then the Presbytery was to stop supplying the people of Clenanees.

This involved arrangement seems to have worked for a number of years, and preaching was regularly supplied. A mud-wall house was erected in 1744 for the accommodation of the congregation. In 1748 a complaint was made that supplies had recently failed, and the Synod appointed a committee to make inquiry. The services were revived, but a minister, who officiated in his turn, happened to preach some objectionable doctrines, so that the congregation, already irritated to a degree, were prepared to break with the Synod of Ulster. Application was made to the Burgher Presbytery of Glasgow on June 27, 1749, and as Ballybay, Carland, and Termont had made similar requests about the same time, Mr. Thomas Clark, probationer, was sent over to itinerate and supply the places mentioned. Mr. Clark, who was a very energetic worker and skilful organizer, managed to establish praying societies in several places which, in good time, became congregations of the Burgher Synod. Clenanees was one of these, and Ballybay another, and both presented a call to Mr. Clark, the latter being favoured by Synod.

Clenanees congregation, a little later, called Mr. Hugh McGill, who also received a competing call from Castleblayney. On May 1, 1753, the Synod decided in favour of Clenanees, and Mr. McGill was ordained in due course. Mr. McGill, who was a native of Dromara, was minister here for eighteen years when a dispute arose between him and Mr. Felix Quinn, probationer, of such gravity that the

Presbytery judged him worthy of deposition, and on September 11, 1771, he was deposed in due form.

Mr. McGill applied for admission to the General Synod of Ulster but was refused. He emigrated to America in 1772, and in 1773 he was received by the Second Presbytery of Philadelphia, judgment being reserved. In 1775 he presented additional testimonials, but the American Synod decided "that they could not at present receive him as a member." Dr. Rogers was appointed to obtain more light on his case from Monaghan Presbytery, Ireland, and Dr. Witherspoon was to make inquiry from the Synod of Scotland. In 1776 the Synod of New York and Philadelphia received him as a member, and appointed him to supply for eight months in the western parts of Pennsylvania. In 1789 he was pastor of Tuscarora and Cedar Spring, and, in 1800, he was without a charge. He proved more or less obnoxious, but managed to retain his membership of the church till his death on September 14, 1805.

Reverting to Clenanees, Mr. John Bridge was ordained in 1773. In 1788 it was resolved to build a new meeting-house, but the congregation split on the question of a site. The majority held that the existing site was most unsuitable on account of its proximity to a water-course, and that a site should be chosen higher up. Synod agreed with this party with the usual result. The minority clung to the old house, and were greatly grieved to see the majority march off with funds, of which they had contributed a share, to build a new meeting-house elsewhere. They complained about this to the Synod, but that body refused to re-open the subject. This minority went over to the Anti-burghers, and added a new congregation to that section of the Seceders.

Mr. Bridge died on July 9, 1790, and was succeeded by Mr. John Lowry, son of Mr. Archibald Lowry, Donaghmore, Co. Down, who was ordained in March 1794. In 1798 Mr. Lowry was one of the founders of the Ulster Evangelical Society, whose principles were deemed to be inconsistent with the Act and Testimony, and for this lapse Mr. Lowry was censured by the Synod. In 1802 the Rev. John Wilson, Lecumpher, charged him before Synod with publishing a pamphlet in favour of the use of hymns in the praise service of the church, and for promulgating erroneous and divisive sentiments. Synod having heard the case, judged Mr. Lowry guilty of the offences alleged, but on his admitting his error and professing sorrow, the Synod were satisfied with these evidences of contrition.

In 1830 Mr. Lowry was suspended, but in a petition to Synod in 1831, he made a very humble submission and was restored. In addition to the pamphlet on the use of hymns, Mr. Lowry published several sermons, and in 1824, *The Almanac Explained*. He died on April 18, 1846.

The Rev. Thomas Lowry, of Newmills, the Rev. James Stuart, of Uxbridge (Ontario), and Dr. Stuart, of Cootehill, were sons-in-law.

CLONTIBRET

The erection of this congregation in 1779 was a cause of complaint from the two neighbouring congregations of Monaghan (Ballyalbany) and Ballybay (Cahans). They pointed out to Synod in 1780, that the new congregation had removed from its original site to one that encroached upon the bounds of both Monaghan and Ballybay, and that it had received members from each of these without certificates of disjunction. They requested that the people of Clontibret should be obliged to resume their former site otherwise supplies should be refused.

Clontibret congregation, on the other hand, set forth their difficulties, and sought the sympathy of the Synod. It was decided to continue Clontibret as a vacancy and grant supplies, provided that no members were admitted from the two neighbouring congregations without the consent of their respective sessions. The Rev. John McAuley, after his removal from Dublin in 1781, acted as constant supplier till his death in 1784.

In 1787, the Rev. Felix Quinn, Monaghan, appealed against the action of the Presbytery of Monaghan in moderating a call to the congregation of Clontibret. He repeated the charges mentioned above, and also pleaded that Monaghan congregation was poor and few in number. The Synod justified the conduct of the Presbytery, but set aside the call which they had made out for Mr. Charles Campbell.

Mr. Andrew Caldwell, the first minister, was ordained in 1788, but in 1794 removed to Mass Lane, otherwise Lucy Lane, Dublin.

The second minister was Mr. Robert Lewers, a son of Mr. Samuel Lewers, Castleblayney. He was ordained on June 10, 1795, and served the congregation for upwards of fifty years. He died on April 29, 1846.

BURGHER CONGREGATIONS

COLERAINE

In Coleraine dwelt some Seceders who were members of congregations three miles distant. In the winter season attendance at the several meeting-houses frequently proved inconvenient, so that the ministers were accustomed to conduct services occasionally in Coleraine to meet the needs of their people. Out of this practice arose the suggestion of a new congregation, and, in 1792 a formal petition came before the Presbytery of Derry for "supply of sermon." This was granted, and the result was very encouraging. A meeting-house was erected, and some time afterwards, a call, signed by fifty-nine heads of families, was presented to Mr. James Hunter, eldest son of Mr. John Hunter, farmer, near Maghera. Mr. Hunter was ordained on June 14, 1796. In 1809 the peace of the congregation was greatly disturbed by the Government's plan to distribute the Regium Donum according to a scheme of classification. The Burgher Synod protested against this new rule, but finally acquiesced, to the great dissatisfaction of minorities in several congregations. A party in Coleraine formally disannexed themselves from the Synod and would have their minister do likewise, but Mr. Hunter saw no good reason for this course. The schismatics were alarmed by apprehensions, not one of which was realized. They believed that the new plan of distribution endangered their principles, that it was ensnaring, and would make their ministers the tools of the Government, that it would render them independent of their people, and above them in worldly circumstances. None of these arguments weighed with Mr. Hunter who continued on his usual course, until, at length the disaffected party saw that their fears were groundless and their prophecies unfulfilled. Many of them returned to the fold, but it was several years before the breach was completely healed. In 1834 a new site was taken at Terrace Row, and a meeting-house erected, as the old edifice at the waterside had become dilapidated and dangerous. The new church was opened on July 6, 1834, by the Rev. D. Stuart, Dublin. Mr. Hunter retired in 1840 and died on May 25, 1841, aged seventy-six. He is said to have been "real, original, blunt, and intensely pious."

COOKSTOWN

This congregation began with the nineteenth century. In 1801 Synod received a letter from James Stewart, Esq., Killymoon, a courteous gentleman, in which he stated that

application had been made to him for a site upon which to erect a meeting-house. He desired to know whether the Synod, as a body, was agreeable to the erection of a new congregation in Cookstown. The Synod answered in the affirmative, and, at the same time, thanked Mr. Stewart for his respect towards them.

The first minister of this congregation was Mr. Thomas Millar, M.A., a graduate of the University of Glasgow. Mr. Millar was ordained on May 29, 1804, and in 1806 he opened an Academy which had a considerable reputation as an educational establishment for upwards of thirty years.

Mr. Millar was twice married, (1) to Miss Weir of Cookstown, and (2) to Miss Lyttle of Portadown. He retired from active duty in 1852, and died in 1859. On May 10, the previous year, his son, the Rev. Thomas Millar, Lurgan, was killed in a railway accident, near Nuneaton, at the age of thirty-nine. His youngest daughter, Margaret, married on July 7, 1870, Thomas Galway Houston, O.B.E., M.A., J.P., Headmaster of Coleraine Academical Institution, who died on October 4, 1939, in his ninety-seventh year.

COOTEHILL

The Minutes of Synod for the year 1790 report the ordination of Mr. George Mairs without mentioning either time or place. From other sources we learn that Mr. Mairs, who was a native of Drumbeg, Co. Monaghan, was ordained at Cootehill on April 14, 1789. While here, he married Miss Sarah McFadden of Cootehill. He resigned in May 1793, and emigrated to America, where he was installed as pastor of Hebron and Argyle, N.Y., on November 13, 1793. In December 1794 he relinquished Hebron and retained Argyle, and died there on October 11, 1841.

Mr. Mairs was succeeded in Cootehill by Mr. John Marshall, a licentiate of the Presbytery of Down, who was ordained on November 24, 1795. He died at Cootehill on July 5, 1820.

The next minister was Mr. William Lyttle, son of Mr. James Lyttle, farmer, Duneane. He was ordained on September 17, 1822, and died on July 3, 1863.

When the Rev. William Auld Magennis, formerly of Kilmount, was installed on May 10, 1864, there were sixty families in connection with the congregation. In 1870 this number had declined to thirty-six. When an attempt was made to amalgamate the two congregations in Cootehill, the second congregation revolted to the Original Secession Synod. Mr. John V. Moore was ordained on August 30, 1870.

CORONARY

Distance from a regular place of worship seems to have occasioned this congregation. The first minister was Mr. John Craig, who was a student at the Divinity Hall during the years 1757 to 1759. In May 1763, Mr. Craig appeared before the Synod on a charge of heresy. On satisfying this court he was restored to the Presbytery that it might proceed to his ordination. He resigned in 1793 and emigrated to America, where he died at Newville, Pa., on May 17, 1794.

Mr. Craig's successor in Coronary was Mr. Francis Carlisle, M.A., who came from the neighbourhood of Monaghan, and was ordained on September 23, 1794. He married a daughter of Mr. William White, Pottle, Bailieborough. Mr. Carlisle died on February 1, 1811, when he was described as minister of the united congregations of "Coronary and Bailieborough."

Mr. Carlisle's widow engaged in temperance work after his decease, and became very eminent in this movement. She co-operated with Father Mathew, and visited England frequently in the promotion of this good work. In 1847 she founded the Band of Hope movement in Leeds for the purpose of training up the young in habits of sobriety.

On the death of Mr. Carlisle, Bailieborough became a distinct congregation. On March 23, 1813, Mr. Samuel Crookshanks was ordained at Coronary. He disapproved of the union of the Synods in 1840, and continued his membership of the Original Secession Synod till his death in 1864.

CORRICK

Mr. Robert Reid was ordained in 1800 as minister of "Donemana and Badoney." There was a congregation called Badoney in connection with the Synod of Ulster for almost a century previously. In 1798 this congregation was vacant, and the election of Mr. Charles Hemphill was attended by much disputing. Those who disapproved of Mr. Hemphill constituted themselves into a distinct congregation and applied to the Burgher Synod to be taken under their care. This new congregation prospered, and as its meeting-house was erected in the townland of Corrick in the parish of Upper Badoney, the two names became interchangeable. Donemana declined, and in 1834 Mr. Reid resigned this portion of his charge, but adhered to the name Donemana, as the Regium Donum belonged to this portion of the

THE SECEDERS IN IRELAND

congregation. After the Union of the Synods in 1840 Corrick was known for a time as Second Donemana. (See Donemana).

CREMORE

Mr. John Caldwell, the first minister of this congregation, was ordained in 1804. He was licensed by the Presbytery of Monaghan in 1802, and while a probationer, he intimated to the Synod that he designed going to America, and desired a *bene decessit*. He was ordained subsequently, but his ministry was brief. In 1806 he was reported to the Synod as suspended, and on September 28, the same year, the Presbytery deposed him.

The Rev. Joseph Crawford, formerly of Clarkesbridge, was installed at Cremore some time before July 1807. Four years later he withdrew from the Burgher Synod on account of some judicial decision which he deemed a grievance. He and his congregation joined the Antiburgher Synod. He died on July 4, 1830. The Rev. John Henry Munro, Newry, and the Rev. Joseph Crawford McCullough, Tipperary and Bangor, were his grandsons.

Mr. Alexander Strain succeeded Mr. Crawford. He was born at Ballymore, Tandragee, in 1800, and was ordained on September 6, 1831. In 1833 he married Mary Ann, daughter of his predecessor. He dissented on certain points from the Union of the Synods in 1840, but signified his adherence the following year. In 1881 he retired, and died on December 20, 1884.

Mr. Strain received a D.D. from a University in U.S.A.

CRIEVE

In May 1793 this congregation petitioned the Presbytery of Monaghan for "supply of sermon." This was granted and was continued till April 18, 1797, when Mr. Robert Kerr, M.A., was ordained. Mr. Kerr scrupled some articles in the Westminster Confession of Faith, yet, strange to say, the Presbytery waived his discordant principles and proceeded to his settlement. In a few months he decamped without remitting his charge in the usual manner. Doubtless he is the identical Robert Kerr, an ordained minister, who arrived in America in 1797, and who, as supply and subsequently pastor, officiated at Rochester, N.Y., from 1797 to January 1802. He was deposed in May 1802, but restored in the following May, after which he went south

on Mission work. He died at Savannah, Ga., June 6, 1805.

On August 7, 1798, Mr. Andrew Wilson, a licentiate of the Presbytery of Monaghan, was ordained in Crieve. He was born in 1762 at Markethill. His stay was brief, as he resigned on April 2, 1800, and emigrated to America in the following year. On April 20, 1802, he was admitted pastor of Albany and Lansingburg, State of New York, and in 1810 he was installed at Seneca, where he remained till his death on June 26, 1812.

Mr. Wilson was succeeded in Crieve by Mr. Andrew Warwick, of Killynure, Saintfield, who was ordained on October 8, 1805. In 1816 he petitioned the Synod "requesting help in distress," and died on June 7 the following year. Crieve then became an adherence of Castleblayney for a brief period, but resumed its independence on November 30, 1819, when Mr. Martin McDowell was ordained. Mr. McDowell retired in 1874, and died on January 4, 1876.

CROSSGAR

This congregation was erected about 1787, and was composed chiefly of a party who had separated from the congregation of Macosquin. This same year a call from Clontibret to Mr. Charles Campbell was "set aside" by Synod, but in the following year it was reported that Mr. Campbell had been ordained at "Dunboe and Macosquin." From this it would appear that Mr. Campbell was ordained early in 1788. He was the only son of Mr. George Campbell, Stewartstown. Mr. Campbell resigned in 1800, and emigrated to America. He was installed at Lower Chanceford and Hopewell, York County, Pa., in 1801, and died on April 7, 1804.

During the vacancy that ensued, Dunboe and Crossgar (Macosquin) became distinct congregations, and Mr. William Wilson was ordained in the latter in 1801. Mr. Wilson was a son of Mr. George Wilson, farmer, near Maghera. In 1835 he rebuilt the meeting-house, and the opening services were conducted by the Rev. William Wilson, Dunboe. The Rev. Thomas Richardson, the generous and liberal-minded rector of the parish, contributed ten pounds to the building fund. Mr. Wilson died on July 17, 1839, in his seventy-second year. His widow survived till 1859.

The Rev. Professor Robert Wilson, D.D., Belfast, was a son, the Rev. R. J. Lynd, D.D., May Street, Belfast, was a grandson, and the Rev. J. B. Rentoul, D.D., Garvagh (1827-85) was a son-in-law

THE SECEDERS IN IRELAND

The next minister had a changeful career. Mr. John Martin, a native of Limavady district was ordained on October 29, 1839. In 1847 he married the only daughter of Mr. Samuel McCurdy, Newcastle-on-Tyne. He resigned Crossgar on April 29, 1874, and was installed at Maidstone. He resigned Maidstone and was installed at Tartaraghan on April 29, 1879. He resigned again on a call to Caledon where he was installed on February 15, 1882. He died on December 12, 1886.

CULNADY

Mr. Alexander Mulligan, from Glascar district, was licensed by the Presbytery of Down on September 4, 1804, and was ordained at Culnady the following year. He disapproved of the Union of the two Synods in 1840. He died in 1849.

DERRYVALLEY

This congregation comes into notice for the first time in connection with the ordination of Mr. Robert McAuley on November 6, 1800. In 1801 the Synod received a petition from Dublin requesting that Mr. McAuley should be sent to supply their congregation for two or three months. As the Rev. John McAuley was a former minister of Dublin this preference suggests the probability that the Rev. Robert McAuley was related to him. Mr. McAuley died on May 11, 1813.

Mr. Joseph Martin, M.A., a graduate of the University of Glasgow, succeeded Mr. McAuley. He was the eldest son of Mr. William Martin, Anaghlonge, and was ordained on November 14, 1815. In 1834 a memorial was presented to Synod, stating that the congregation was in a declining state owing to the neglect of the minister, who was deeply engaged in worldly occupations. Other charges affecting his character were also made, but before Synod could enter upon investigations, Mr. Martin handed in his resignation. The Synod proceeded with his deposition from the office of the ministry.

The third minister was Mr. David Bell, a son of the Rev. Thomas Bell, Mosside. Mr. Bell was ordained on October 1, 1839. In 1844 he married the only daughter of Mr. Richard Clarke, Bailieborough. On November 27, 1853, Mr. Bell resigned and received credentials. It is stated that

his resignation was due to the persecution which he suffered at the hands of the Tory element in his congregation, on account of his strenuous advocacy of tenant-right and advanced liberal views. He emigrated to America. (Letter from Mr. Thomas Bell, Leeds.)

On September 5, 1799, Monaghan Presbytery received a petition from 193 members of the Presbyterian congregation of Ballybay requesting "supply of sermon," which was granted. This may refer to Derryvalley.

DONACLONEY

This is one of the oldest congregations in connection with the Secession, as it originated about the year 1748. It is probable that its membership was drawn, for the most part, from the old congregation of Tullylish. In 1750 a meeting-house was erected, and for a time the congregation was under the oversight of the Rev. Thomas Mayne, who had been recently ordained at Ballyroney (Drumgooland). When the Presbytery of Down was constituted in July 1751, Donacloney came under its inspection as a vacancy. In April 1752 the Rev. Andrew Black represented to the Synod "the melancholy situation of several communities" in Ulster for want of Gospel ordinances. At this time Mr. Black and Mr. Mayne must have had Loughaghery, Scarva, Donacloney, and perhaps other little societies, as well as their own congregations, under their care.

It was reported to Synod in November 1753 that "a considerable time ago" Donacloney had given a call to Mr. James Wylie, and that the Presbytery had put the call into his hands, and entered him on trials for ordination. A competing call from Kennoway was also brought to the notice of the Synod, but as it was "posterior to the call of Donacloney," it was laid aside, and the Presbytery of Down was appointed "to proceed in Mr. Wylie's trials with all convenient speed" with a view to his early ordination. To the Synod in April following the Presbytery reported that Mr. Wylie refused to be ordained in Donacloney, giving as his reasons that he objected to the manner in which oaths were administered in Ireland, by touching and kissing the Gospels, and also to the payment of tithes which he considered a supporting of prelacy and contrary to the Covenants. Moreover, he intimated that a considerable portion of the congregation was opposed to his settlement.

A Committee appointed by the Synod to answer these reasons did so to the satisfaction of the court, but failed

to convince Mr. Wylie. He was "peremptorily appointed to repair to Ireland without delay" and submit himself to the Presbytery of Down. Mr. Wylie declared that he would not obey, "be the consequences what they would." Next day, however, he relented, apologized, pleaded ill-health, and was respite^d for four months. Meanwhile Donacloney withdrew their call (November 1754), and Mr. Wylie subsequently became the minister of Scone.

Mr. William Beatty was present at the Synod, 1755, as Commissioner from Donacloney, evidently in connection with a call given to the Rev. David Telfair of Monteith, whom Synod refused to remove. He was sent, however, to preach to the congregation for six Sabbaths, at the end of which they renewed their call. The congregation remained unsettled till 1763 when the Rev. John Thomson, formerly of Newbliss and Drum, was installed. In 1769 Mr. Thomson removed to Kirkintilloch, and was succeeded by Mr. James Carmichael, the third son of Mr. John Carmichael of Lisbane, Saintfield. Mr. Carmichael was ordained in 1771, but his ministry was brief, as he died in March 1783 at the age of thirty-seven. The Rev. George Hay Shanks of Boardmills (1840-98), was his grandson.

Mr. Carmichael was succeeded by Mr. John Riddell, M.A., the eldest son of Mr. Hugh Riddell, farmer, Rockcorry. Mr. Riddell graduated in the University of Glasgow in 1783, and was ordained on November 8, 1786. His irregular and clandestine marriage to Miss Margaret Arnold in 1789, was the occasion of much trouble to both the Presbytery and Synod, and finally resulted in his deposition on March 16, 1790. He subsequently confessed his sin and expressed repentance, and was granted restoration and testimonials in 1792. Two years afterwards he removed to America and was installed in the united congregations of Robinson Run and Union on August 15, 1794. On September 11, 1816, he relinquished the latter congregation and retained the former till his death on October 4, 1829. He was seventy-one. In 1822 he received the degree of D.D. from Washington College, and from 1825 to 1829 was Director of Alleghany Seminary.

Mr. George Hay, a licentiate of the Presbytery of Derry, succeeded Mr. Riddell in Donacloney. Mr. Hay was ordained on September 6, 1791. He was a Seceder of the severe type, and much opposed to innovations. He considered Sabbath Schools and Foreign Missions to be such, and deplored the latter while the needs of Ireland were so great.

BURGHER CONGREGATIONS

He continued "run line" in the Praise Service of his congregation long after it had been abandoned elsewhere. In 1798 he demolished the mud-wall, thatched meeting-house, and erected a new one. He died on May 9, 1829, leaving a widow.

The next minister was Mr. James Moorhead, son of the Rev. William Moorhead, of Loughaghery, and twin brother of the Rev. Robert Moorhead, who succeeded his father. Mr. Moorhead was born on December 22, 1807, and was ordained on August 3, 1830. In 1865 he received the degree of D.D. from Hamilton University, and died on December 26, 1880. The Rev. George Stewart Moorhead, Drum (1883-6), Leitrim (1886-7), Roseyards (1888-9), and Queensland, was his son.

DONEGORE

The Rev. John Wright of the old congregation (1755-1807) was reputed to be of Arian principles. Through the activity of the Rev. Isaac Patton, Lylehill, some families withdrew from the ministry of Mr. Wright and formed a Secession congregation in 1790. In 1793 Synod dealt with competing calls from this congregation and from Clenaneese to Mr. William Hamilton, who preferred the latter. The Presbytery explained to Synod that they had several times presented the call from Donegore to Mr. Hamilton who had resolutely refused to accept it. Synod laid both calls aside.

A call was then made out to Mr. Josias Wilson who had been licensed by the Presbytery of Down on February 11, 1789. His ordination was reported to Synod in 1794. Mr. Wilson demitted this charge, but there is no reference to his demission in the Minutes of Synod. It seems to have taken place in 1804. It appears that in 1807 he emigrated to America, where he became pastor of Hopewell and Lower Chanceford, Pa., on January 1, 1808, and remained there till his death on September 14, 1812, at the age of forty-eight. He possessed a medical qualification from the University of Glasgow.

Mr. William Wallace was the next minister of Donegore, and was also a licentiate of the Presbytery of Down. He was ordained on October 17, 1805. Mr. Wallace married (1) Ann Jane, eldest daughter of the Rev. Samuel Edgar, D.D., on June 15, 1813, and (2) in 1820, a Miss Hill, Drumanaway, Randalstown. He retired in 1847, and died in Newry on January 21, 1859, at the residence of his son-in-law.

THE SECEDERS IN IRELAND

DONEMANA

The history of this congregation is rendered somewhat obscure by changes of the appellation for several reasons. What follows seems to be a justifiable interpretation. About the year 1798 a Seceder society was formed at Donemana. The following year there was considerable dissension in the neighbouring parish of Badoney over the call and ordination of Mr. Charles Hemphill, as minister of the congregation belonging to the Synod of Ulster. The dissentients, who resided chiefly in the townland of Corrigmore, joined with the society in Donemana in a call to Mr. Robert Reid, youngest son of Mr. James Reid, farmer, Scotstown. Mr. Reid was ordained as minister of "Donemana and Badoney" on June 9, 1800.

It would appear that of the two sections, Badoney, called also by the local name "Corrig", was the more successful, and, as the two places were a considerable distance apart, Mr. Reid chose to reside at Corrig.

The Donemana portion of the congregation, which should have been the principal part, declined, and, about 1830, the Synod of Ulster, at that period keen on Church extension, began a mission in Donemana. This mission prospered at the expense of the Secession congregation, so much so, that Mr. Reid, desirous of being relieved of the responsibility, in 1834 requested the Synod to take steps to supply it as a mission station. From this date Mr. Reid confined his labours entirely to Corrig.

The reports given in by the missionaries sent to Donemana were discouraging. In 1836 one of these described the church as ruinous, and stated that the congregation had to worship in a public-house. As Donemana is not mentioned in any subsequent report presumably the congregation was allowed to lapse.

As the grant of Regium Donum was issued in the name of Donemana, this name was transferred to Corrig that the grant might not be endangered. After the union of the Synods in 1840, Corrig was known as 2nd Donemana.

In the meantime 1st Donemana, the name given at this date to the Synod of Ulster congregation, continued to prosper. One minister went and another came who desired to erect a church more substantial and ornate than the one which had served hitherto. The old site of the Secession church was vacant, but it was vested in "the elders of the

late Secession Church and their successors." Proceedings were taken by means of which this matter was settled, and, in 1876, the present church at Donemana was erected on the Secession leasehold. At a later date 2nd Donemana resumed the old name Corrig or Corrick as it is now called.

Mr. Reid, who was married to Margery, fourth daughter of Mr. Hugh Campbell, Aughalane, died on January 20, 1848.

DRUM

Drum was in union with Newbliss when Mr. John Thomson was ordained on August 24, 1754. Mr. Thomson was a son of Mr. John Thomson, of Greenock, and studied divinity under Professor James Fisher in 1750. In 1763 Mr. Thomson resigned this charge for Donacloney, and after a sojourn of six years resigned Donacloney, on a call to Kirkintilloch, where he was installed on August 24, 1769. He resigned on September 9, 1790, having lost his voice, and engaged in writing controversial pamphlets. He was an able disputant, outspoken and sincere, and a great stickler for Secession principles as enunciated by the founders of that body. Writing in 1796, he says, "I have now been upwards of fifty-five years in the Secession." He died in Glasgow in 1806.

Mr. Thomson was succeeded in Drum by Mr. John Beatty, third son of Mr. Francis Beatty, Dromara. He was ordained in Newbliss and Drum in 1763, but resigned on a call to Sandholes in 1767. He ministered here for about six years, and then emigrated.

Newbliss and Drum, still in union, called Mr. Samuel Rutherford, eldest son of Mr. Aaron Rutherford, schoolmaster, Drum. Mr. Rutherford was ordained in October 1770. He wrote a *History of the Secession Church*, which Synod requested him to publish, but, for some reason, he failed to do so. He died in 1801. The Rev. John Rutherford, M.A., Ballydown, was a son; the Rev. Thomas Mayne Reid, M.A., Drumgooland, was a son-in-law, and Captain Mayne Reid, the novelist, was a grandson.

After the decease of Mr. Rutherford, Drum and Newbliss became distinct congregations. Drum called Mr. James Thomson, M.A., second son of Mr. James Thomson, farmer, Currin, Drum, and he was ordained on July 26, 1803. He married a daughter of Mr. James Hamilton, The Glebe, Ahoghill. Mr. Thomson died on October 13, 1846.

THE SECEDERS IN IRELAND

DRUMBANAGHER

Drumbanagher is mentioned as early as 1762 in the minutes of the Antiburgher Synod, but the reference here is to a congregation in the same district, which was soon after known as Tyrone's Ditches. The Burgher congregation of Drumbanagher, known also as Jerret's Pass, is of a much later date. It was occasioned by the election of a moderate to fill the vacant pulpit of the Synod of Ulster congregation.

In 1800 the society here addressed a call to the Rev. John Reid who had been minister of Lissara for the previous seven years. The Lissara congregation resented Mr. Reid's removal, and the matter came before Synod who decided in favour of Drumbanagher. Mr. Reid was installed in 1801, and in 1811 he was chosen Clerk of the Presbytery of Armagh. The minutes written by him are in the possession of the Presbyterian Historical Society of Ireland. Mr. Reid was married three times (1) to Miss Carlisle, Monaghan, (2) —? and (3) to Miss Mary Reid. His only daughter married the Rev. William Reid, Scarva. He died on January 23, 1825, leaving a widow.

Mr. Robert McClean, M.A., was ordained on September 28, 1825. He was the eldest son of Mr. Hugh McClean, farmer, Loughgilly. Mr. McClean resigned in 1854 and emigrated to Tasmania, where he ministered in Hobart Town for over thirty years. He died *circa* 1886 at the ripe age of ninety-two.

DRUMGOOLAND

The Rev. Robert Thompson, minister of the old congregation of Ballyrone, died in September 1743, and a vacancy of upwards of five years followed. The people grew disheartened and complained to the Synod in 1747 that the Presbytery of Dromore was neglecting their interests. In the meantime the Rev. James Fisher, one of the founders of the Secession Church, and Mr. John Swanston, probationer, had preached in the district to large congregations. A society formed in Drumgooland proceeded to call Mr. Swanston, and another at Boardmills did the same, and these competing calls, with one from Kinross, came before the Synod in May 1748 for their decision. The call to Kinross was sustained.

The Rev. Andrew Black of Cumbernauld, and Mr. Thomas Mayne, probationer, a member of Mr. Black's congregation, next visited the district, and very soon a call was made out for Mr. Mayne. He was ordained on June 20, 1749, by the Presbytery of Glasgow, in the open air, and had the distinction of being the first Burgher minister to be settled in Ireland.

Mr. Mayne served in the royal army as a volunteer during the invasion of the Young Pretender, and, in 1746, fought in the battle of Falkirk. As Captain Mayne, in company with the Rev. Ebenezer Erskine, he made preparations for the defence of Stirling at the same period. And yet, for refusing to take oath by the usual form of touching and kissing the Gospels, he was charged with disloyalty and put to considerable inconvenience. In 1767 he was cited before Synod for marrying a couple after one day's proclamation, and was duly censured. Mr. Mayne presided at the constitution of the first Burgher Synod on October 20, 1779, at Monaghan, when the Rev. James McAuley was chosen Moderator, as Mr. Black was too old and infirm. Mr. Mayne had an intimate friendship with Lord Annesley, who esteemed him highly. He died on June 1, 1806. The Rev. Thomas Mayne, Garvagh, was his son.

Before the next minister was chosen great strife arose in the congregation which resulted in general dissatisfaction and furthered the formation of other congregations. The majority favoured Mr. Thomas Mayne Reid, M.A., the only son of Mr. John Reid, farmer, Donacloney, and grandson of his predecessor. Mr. Reid was ordained on April 12, 1808. He married a daughter of the Rev. Samuel Rutherford, Newbliss and Drum. In 1826 he was appointed Clerk of the Burgher Synod, an office which he retained till his decease. Mr. Reid built a new meeting-house which was opened for divine service on July 16, 1835, by Professor John Edgar and the Rev. John Weir, Newry. He retired in 1852, and died on July 9, 1868.

The Rev. John Reid, who succeeded him in Drumgooland, and Captain Thomas Mayne Reid, the famous writer of stories for boys, were sons, and the Rev. James Rowan, Kirkcubbin (1836-68), the Rev. Thomas Cromie, Bessbrook (1854-1906), the Rev. Hugh Waddell, Glenarm (1833-73), and the Rev. Archibald Heron, Tipperary (1842-5), and Upper Clenanees (1846-68) were sons-in-law.

THE SECEDERS IN IRELAND

DRUMHILLERY

Under the appellation of Derrynoose this congregation was united with Ballybay (Cahans), when Mr. Thomas Clark was ordained on July 23, 1751. In 1755 Drumhillery was transferred as an adherence to Castleblayney and Mr. John McAuley was ordained minister of this united charge in July the same year. When Mr. McAuley removed to Dublin in 1764, Drumhillery dissolved the union with Castleblayney, and became allied with Tassagh, and this united charge called Mr. William Henry, who was ordained in September 1771. In 1796 Mr. Henry resigned Drumhillery and retained charge of Tassagh, and at this point the former became a distinct congregation.

The Rev. George Augustus McAuley, Richhill, son of the Rev. James McAuley, Castleblayney, was installed in Drumhillery in 1797. Mr. McAuley obtained his Christian name from the fact that he was born on the King's birthday. He died on May 16, 1808, and during the vacancy that ensued the congregation was distracted for a season over two candidates whom Synod, in 1811, deemed it prudent to set aside.

Mr. Edward Jardine, the fourth son of Mr. Edward Jardine, Donaghmore, succeeded in obtaining the sympathy of the people in general, and was ordained on September 22, 1813. In 1819 he married a daughter of Mr. James Goldthorp, near Castleblayney. He died on May 9, 1838, aged fifty-one.

The next minister was Mr. John Lyons, from the Rathfriland district, who was ordained on March 27, 1839. In 1842 he married a daughter of Mr. David Horner, Monaghan. For some unstated irregularity he was suspended by the Presbytery, and in 1844 disannexed by the General Assembly.

DRUMKEEN

A number of people calling themselves "The Erection of Drumkeen" on February 12, 1805, applied to the Presbytery of Monaghan for "supply of sermon." This was refused on account of their location, and because they had built their house without authority. Defiant for a time, but repentant later, their request was transmitted to the Synod.

Mr. Thomas McHaffy and Mr. John Stevenson appeared before Synod in 1806 as commissioners from some people in Drumkeen. They expressed a desire for "supply of sermon" which Synod readily granted. A little later this body of people had increased sufficiently in number to warrant them in calling a minister. They presented a call to Mr. David Maxwell, M.A., the third son of Mr. William Maxwell, of Ballooly, Parish of Garvaghy, born 1784. About the same time Mr. Maxwell received a call to Killymurris, and, as it was reserved to Synod to decide in the matter of competing calls, Mr. Maxwell was advised to accept Drumkeen. He was ordained here on August 30, 1808. On March 31, 1812, he resigned, and, for some reason, joined the Antiburgher Presbytery of Markethill. On September 23, the same year, he was installed at Newtownards, where he died on October 11, 1859, aged seventy-five.

Mr. Maxwell was succeeded in Drumkeen by Mr. Richard Ross, M.A., the fourth son of Mr. David Ross, merchant, Monaghan. He was ordained on September 20, 1814. He married Sophia, daughter of the Rev. Alexander Hurst, Rector of Aghabog. In 1846 he retired, and died on May 31, 1858. Mr. David Ross, M.A., LL.D., Recorder of Belfast and County Court Judge of Antrim, was his son.

DRUMLEE

Dissension among the Seceders of Drumgooland congregation was the cause of a new erection at Drumlee. The subject of the division was, as usual, the choosing of a minister. A strong minority opposed the settlement of Mr. Thomas Mayne Reid, M.A., whom the majority had called to fill the vacancy caused by the death of his grandfather. About forty-five heads of families in and about the townland of Drumlee, came, by their commissioners, before the Presbytery of Down in April 1807, and requested "supply of sermon" for a few Sabbaths. This was granted, with the result that the congregation at Drumlee was considerably augmented by the prolonged strife in the neighbouring congregation. Mr. James Porter, son of Mr. Hugh Porter, of Monaghan, was appointed to preach in Drumlee, and with all possible speed a call was made out for him. It now became a competition between the two congregations which of them should be settled first. Mr. Reid was ordained at Drumgooland on April 12, 1808, and

THE SECEDERS IN IRELAND

Mr. Porter at Drumlee on the following day. A meeting-house had been built the previous year.

Mr. Porter married Miss Eliza Archer, of Hillsborough, whose sister was wife of Mr. John Sinclair, and mother of the Rt. Hon. Thomas Sinclair, M.A., P.C., D.L. Mr. Porter died as the result of a fall from his horse, on February 20, 1851.

Mr. John Sinclair Porter, M.A., Indian Civil Service; Mr. William Archer Porter, M.A., President of Combaconum College, India; and Mr. James Archer Porter, M.A., D.D., Master of Peterhouse College, Cambridge, were sons.

The Rev. William Johnston, D.D., Townsend Street, Belfast; the Rev. J. D. Martin, Tullyallen; Prof. Alexander Crum Brown, M.A., M.D., D.Sc., LL.D., and Prof. Peter Guthrie Tate, both of the University of Edinburgh, were sons-in-law.

DRUMLEGAGH

(see Ardstaw)

DUBLIN

The most historic of the Seceder churches was Mass Lane. It derived its name from one of the chapels of an old Dominican Friary, which was suppressed in the time of Henry VIII, and presented to the Society of King's Inns. This chapel was used by the Society till James II came to the throne. James restored it to its ancient use, and, when in Dublin, attended Mass here himself.

At the revolution, William III presented it to the French Huguenots, with the consent of the Society. After this the chapel passed through a variety of religious revolutions, until at length it became the property of the Burgher Seceders, who purchased it about 1770, for two hundred pounds.

The first minister placed here was the Rev. John McAuley, formerly of Castleblayney. He was installed in 1764 and ministered here till 1781 when he was disannexed. He subsequently acted as stated supply of Clontibret. He died some time between the Synods of 1783 and 1784. At the latter Synod a petition was presented by the congregation of Mass Lane requesting aid in paying the debt of two hundred pounds, the price of the meeting-house, and also to be supplied gratis for a year. The Synod sympathised, and advised that subscriptions should be sought "from

BURGHER CONGREGATIONS

opulent and public-spirited persons." Mr. Lewis Brown succeeded Mr. McAuley, and was ordained on January 8, 1788. He was the eldest son of Mr. James Brown, farmer, Caledon. The congregation decreased under him, and in 1792 he resigned on a call to Sixmilecross.

The next minister was the Rev. Andrew Caldwell of Clontibret, who was installed on August 11, 1794. In 1797 he was granted supplies on it being reported that he was in ill-health, and in 1799 he was dis-annexed as he was suffering from an incurable disease.

Mr. John Pollock, son of Mr. James Pollock, Ballybay, was ordained on August 10, 1803, and after a brief ministry, died on April 13, 1810. He was a trusted agent at the time the Seceders were seeking an increase of Regium Donum from Government.

The next minister was Mr. James Gass, M.A., the eldest son of Mr. James Gass, merchant, Monaghan. Mr. Gass was ordained on August 7, 1811, and died on July 31, 1812.

Mr. Thomas Hutcheson, fifth son of Mr. Robert Hutcheson, merchant, Mountnorris, was ordained on September 20, 1815, but resigned owing to ill-health in 1818. This was the year in which the Burgher and Antiburgher Synods coalesced, and it also witnessed the union of Mass Lane with the Antiburgher congregation, known as Mary's Abbey, in Lower Abbey Street, of which the Rev. David Stuart was minister (1814-43).

Mr. Hutcheson died at Mountnorris on August 2, 1820. From the above it will be seen that the congregation of Mass Lane had six ministers in the space of thirty-six years, all of whom, save one, were dead. This remarkable record makes us feel that the Rev. Alexander Hutcheson was justified when, in 1691, a hundred years before, he supplicated the Synod to be released from Dublin, "he not having any measure of health to perform the work of the ministry there."

DUNBOE

In 1748 application was made to the Antiburgher Synod for "supply of sermon," which was granted. A petition bearing fifty-seven signatures came before a later meeting of the Synod, in the same year, asking for a moderation, but this was withheld until the petitioners were better informed as to the principles of the Secession. For some unexplained reason no further measures were taken towards erecting

THE SECEDERS IN IRELAND

a congregation for the next forty years, and when the project was resumed application was made to the Burgher Synod.

Mr. Charles Campbell was ordained here in 1788 as minister of "Dunboe and Macosquin." Mr. Campbell was the only son of Mr. George Campbell, Stewartstown. He resigned in 1801, and emigrated to America where he was installed at Hopewell and Lower Chanceford, Pa., the same year. He died there on April 7, 1804. Macosquin (Crossgar) now became a separate congregation.

The next minister was Mr. Samuel Weir, a native of Coleraine, and born on December 24, 1777. The exact date of his ordination is not stated but it occurred between the Synod's meetings in 1802 and 1803. In 1817, Mr. Weir demitted this charge, declaring that he waived all pretensions to the ministry, and would never offer himself as a preacher save through the Presbytery of Derry. Some time afterwards he sought re-admission, and on June 9, 1818, he received credentials with a view to emigrating to America. He was installed at Hope Church, Pa., in 1820, and died on January 31, 1850, aged seventy-three.

Mr. Joseph Thomas, sixth son of Mr. Henry Thomas, of Dromara, succeeded Mr. Weir in Dunboe. He was ordained on September 23, 1819, and in 1823 he married a daughter of Mr. David Boyce, Chapelfield, Coleraine. On September 4, 1832, he was suspended by the Presbytery for a month on the charge of intemperance, and when the case was reported to the Synod, he was suspended *sine die*. He died on March 15, 1834.

On March 31, 1835, Mr. William Wilson was ordained, but resigned on receiving a call to Dublin (D'Olier Street), where he was installed on February 7, 1837.

Mr. Wilson was succeeded by Mr. William Magill, who was ordained on April 4, 1837. In 1840 he accepted a call to Terrace Row, Coleraine, and was installed on August 25. He removed in November 1846 to Cork, and in 1874 was chosen Moderator of the General Assembly, when he received the degree of D.D. from our Church authorities. Dr. William Magill died in Belfast on July 15, 1892, aged seventy-nine.

ENGLISH

This congregation was a split of Benburb, a congregation of the Synod of Ulster, and was known at first as Derryfubble, because the meeting-house was situated in this townland. The congregation of English was in being

for some time prior to 1769, as in that year it gave call to Mr. William Henry. The minutes of the Presbytery of Monaghan in 1773, allude to a former minister, but who he was is unknown. In 1776 this congregation joined that of Ballymagrane, and on March 19, 1777, petitioned for supply of preaching. In August the same year, they engaged for a stipend of forty pounds, but as "oats" were not mentioned the Presbytery refused to grant a moderation. In December the congregation was ready to satisfy the Presbytery, and on January 11, 1778, presented a call to Mr. David Holmes, who accepted it, and went through a probation period of several months before his ordination on October 14, 1778.

On the evening of the ordination five ministers of the Presbytery of Monaghan, three from the Presbytery of Derry, and four from the Presbytery of Down, met, and considered the question of separating from the Burgher Associate Synod of Scotland, and forming a distinct Synod of their own. It was decided to do so, and a year afterwards, this design was accomplished.

Mr. David Holmes was the third son of Mr. Andrew Holmes, Currin, Drum. In 1798 he joined with others in forming the Ulster Evangelical Society, and, in 1802, he retired owing to mental infirmity. He died on April 27, 1812.

During Mr. Holmes's ministry, a new meeting-house was built in Eglish, a more central situation. On the resignation of Mr. Holmes, Eglish became a separate congregation, and Mr. Hugh Bell, a licentiate of the Presbytery of Down, was ordained on December 23, 1803. Mr. Bell was a quaint and original preacher, evangelical and forceful, and just such a spirit as the Seceders loved. He combined farming with his ministerial duties, and, perhaps was so successful as an agriculturist that the people thought his stipend was superfluous. In 1835, they owed him two hundred pounds, a debt which the Presbytery was careful to put on record. Mr. Bell was twice married. His eldest son, James, emigrated to America. His second wife was a sister of the Rev. William Bell, Bailieborough, and several children of this family also emigrated.

At a visitation of the congregation on June 10, 1834, it was reported that stipend-payers numbered fifty, and communicants ninety. Mr. Bell retired in 1847, and died on May 23, 1853.

THE SECEDERS IN IRELAND

FOURTOWNS

A meeting-house was erected in 1810, the intention being to join the Antiburgher Synod through the Presbytery of Markethill. Sermon was supplied, but the prospects of the congregation were such that those who were responsible for the finances became apprehensive. Believing that a change to the Burgher Synod might be attended with more success, they petitioned the Presbytery of Down, on July 7, 1812, for "supply of sermon," and to be received as a vacancy. These requests were granted, and at the next meeting of the Presbytery, aid was sought to defray the debt that rested on the meeting-house. The Presbytery advised the petitioners to apply to the several sessions of the congregations in the Presbytery.

The first minister was Mr. Thomas Heron, the eldest son of Mr. William Heron, farmer, Drumgooland. Mr. Heron was ordained on September 21, 1813, but his ministry was brief, as he died on October 25, 1816, as the result of a fall from his horse. His wife was a daughter of Mr. Samuel Ferguson.

Mr. Heron was succeeded by Mr. Alexander Bryson, a son of Mr. John Bryson, Ballybraken, Donegore. Mr. Bryson was ordained on December 23, 1817, and died on April 25, 1855, aged sixty-eight.

This church was known locally as "The Rock meeting-house."

GARVAGH

This congregation seems to have been allied with Knockloughrim in some manner, as, at the first meeting of the Associate Synod of Ireland in 1779, application was made for a refund of upwards of eleven pounds "accommodation money," granted to the minister of Knockloughrim, and which should be repaid to the minister of Garvagh.

This minister was Mr. Thomas Mayne, son of the Rev. Thomas Mayne, Drumgooland, who was ordained in 1773, and was at the constitution of the Irish Synod in 1779. He demitted his charge on September 1, 1825, and died on July 2, 1827. The Rev. James Mayne, Ballywatt, was his son.

Mr. James Buchan Rentoul succeeded Mr. Mayne. He was a son of the Rev. James Rentoul, Ray, and was ordained on October 11, 1827. He married Sarah, daughter of the

BURGHER CONGREGATIONS

Rev. William Wilson, Crossgar. Mr. Rentoul disapproved of the union of the Synods, but acceded to the General Assembly in the following year. In 1872 he received the degree of D.D. from Jefferson University, U.S.A. He retired in 1885, and died at the residence of his son-in-law, Bandon, on December 3, 1886, aged eighty-five.

The Rev. John Lawrence Rentoul, M.A., D.D., President of Ormonde College, Melbourne; the Rev. Alexander Rentoul, M.A., Longford (1876-81), Sandymount (1881-9); and the Rev. Robert W. R. Rentoul, B.A., Clonmel (1892-1919) were sons. The Rev. Thomas Brown, M.A., D.D., Bandon, was a son-in-law.

GARVAGHY

At an early date the Presbyterians of this district worshipped at Magherally, but when a new congregation was being formed at Dromara, Synod enjoined that those on the eastern side of Garvaghy should worship there. These people resigned their connection with Magherally very reluctantly, alleging that Dromara was too distant to be conveniently attended. To nullify this objection the meeting-house was built, not in the village of Dromara, as was contemplated, but a mile on the highway towards Garvaghy.

The Dromara portion of this congregation and the Garvaghy portion never really coalesced. The latter paid their stipend, one-fourth of the whole; as a separate item and received a separate receipt.

About the year 1798 a breach occurred on the question of New Light. Mr. Birch, the minister of Dromara, was orthodox beyond suspicion, but he got as "supplies," preachers whose doctrines were offensive, and Garvaghy section of the congregation made this the occasion of seceding. On May 14, 1799, they presented a petition bearing sixty-one signatures, to the Presbytery of Down, requesting sermon for some Sabbaths. This request was complied with and supplies were continued until the congregation was ripe for a moderation.

While the meeting-house was being erected, Mr. Isaac Allen, a native of County Down, was ordained on November 2, 1803. In 1806 he married Jane, daughter of the Rev. John Bridge, of Upper Clenaneese. On February 7, 1809, his elders charged him before the Presbytery with marrying a couple on one day's proclamation, going to a play that was

THE SECEDERS IN IRELAND

acted in the neighbourhood, and with being too much given to farming. The Presbytery gave a suitable advice both to Mr. Allen and the plaintiffs. Mr. Allen died on February 16, 1844, and was interred at Garvaghy.

GILLYGOOLY

The Presbytery of Upper Tyrone, on October 3, 1806, received a petition from some people in Gillygooly asking for "supply of sermon," and expressing a desire to be united with Ballynahatty congregation. These requests were granted, and, being encouraged by the Presbytery, the people in this district built a meeting-house about the year 1807. Mr. John Watson was ordained on June 23, 1807, to serve Ballynahatty and Gillygooley as a united charge. Mr. Watson was to devote half of his labours to each, while each was responsible for half of his stipend.

About the year 1834 Mr. Watson became involved in difficulties which destroyed his influence in Ballynahatty, so that he was confined for a time to Gillygooly exclusively. In a short time he emigrated.

The next minister of Ballynahatty was Mr. John Latimer, who was ordained on December 20, 1836. In 1839 Mr. Latimer reported to Synod that Gillygooley, though long planted, had never enjoyed weekly services for any lengthened period. He stated that at one time there was an attendance of one hundred and fifty at the services, now, about one-half of that number. Of late there had only been Sabbath evening services, conducted by three neighbouring ministers. The roof of the meeting-house had been so damaged by the "Big Wind," January 6, 1839, that the people were unable to assemble there. Mr. Latimer suggested that this defect should be repaired, and, as the meeting-house had been recently pewed, it would then be comfortable. Mr. Latimer died suddenly on February 1, 1843. The Rev. Dr. W. T. Latimer, English, was his son.

GLASCAR

The organisation of this congregation was completed some time before August 10, 1756, the date on which a lease was granted for the site of a meeting-house. It was by somewhat slow degrees that the scattered groups of Seceders were formed into congregations, and obtained ministers of their own. There is little doubt that the Rev.

Thomas Mayne, who had been ordained in Ballyroney in 1749, fostered Glascar, for a period, as an adherence. The session book of Glascar dates from 1760, and reveals that at this date it was under the superintendence of the Rev. William Ronaldson, who had been ordained in Scarva in 1759. From this date Glascar and Scarva were closely united for the next eight or nine years. Mention of the latter occurs several times in the minutes of the former, as making contributions in aid of the work carried on. In the minutes referred to several things are noticeable. The collections were taken in Glascar every alternate Sabbath up to 1768. In 1763, Mr. John Todd of Cappy presented a petition to the Session, on behalf of his neighbours and himself, requesting, that, if he, and those allied with him, find themselves able to maintain the Gospel, they may be allowed to erect themselves into a new congregation. This was granted on condition that they did not withdraw any members who were already in connection with Glascar. Another interesting item is, that, in 1764, Mr. Ronaldson "desired the advice of his session," as to whether he should join the Presbytery of Monaghan, which was erected by the Synod in May this same year, or remain in connection with the Presbytery of Down. The Session advised him to join the new Presbytery, but, for some unstated reason, he remained in the Presbytery of Down.

In 1765, mention is made of erecting a seat in the meeting-house, presumably for Mr. Ronaldson's family, which would indicate that, at this period, he was in close connection with Glascar. This is the latest date on which Mr. Ronaldson is named in the records of the congregation. The first time that Glascar is mentioned in the minutes of the Synod is in the record of a dispute between Mr. Ronaldson and the Rev. John Thomson of Donacloney. The Rev. Thomas Mayne was also involved in this quarrel, which was so acute that the irascible Mr. Ronaldson was led to apply defamatory epithets to his brethren of the Presbytery. This was in 1769, when the Synod, having heard the case, rebuked Mr. Ronaldson for his opprobrious conduct, and admonished Mr. Thomson and Mr. Mayne to be more studious in future to preserve the peace and harmony of the Presbytery and the congregations under its care. They amplified their judgment by appointing "that the said Presbytery do not supply Cappy till they be regularly disjoined from the congregation of Glascar."

THE SECEDERS IN IRELAND

This decision suggests that Mr. Ronaldson was still minister of Glascar at this date, and that he was rendered irate by some decision of the Presbytery with regard to Cappy, which was likely to prove hurtful to his congregation. We may be in error in regarding the matter in this light, but, be that as it may, he found himself later in Loughaghery, where he appears to have been installed at a date which is not recorded. This is the congregation which he resigned prior to his departure for America, where he arrived in 1773. He was stated supply of Long Cane, S.C., and Poplar Springs, Ga., from 1774 to 1781. At the time of the Revolutionary War, he turned Tory and was banished, but returned to Charlestown, S.C., where he died of ship-fever in 1783.

But to return to Glascar, we find from the minutes of the Session that the meeting-house was rebuilt in 1769, which undertaking may have caused the friction in the congregation and the Presbytery, already touched upon. From 1769 for several years the services were frequently conducted by "supplies," which would suggest that the congregation was vacant from the year named till May 26, 1778, when Mr. Alexander Moore was ordained. Mr. Moore was the only son of Mr. Thomas Moore, farmer, near Maghera. He remained here till February 1796, when he demitted his charge "owing to a considerable defect of that congregation in paying to him their stipulated quota." He also removed to America.

The next minister was the Rev. John Rogers, M.A., a son of the minister of Cahans (Ballybay). Mr. Rogers was ordained on August 14, 1798, and in addition to his ministerial work he farmed extensively. In October 1833 the congregation presented a petition to the Presbytery of Down, requesting that Mr. James Rogers might be ordained as assistant and successor to his father. The Presbytery acquiesced, and ordained Mr. James Rogers on August 12, 1834. The father died on Christmas Day, 1854, and the son on January 5, 1884. The Rev. John Rogers, B.A., Ballywalter (1869-97), and the Rev. William Rogers, B.A., LL.D., Castlereagh (1871-6), Whiteabbey (1876-97), were sons of the Rev. James Rogers.

GLENHOY

During the ministry of the Rev. Hugh Stokes this congregation was united with Aughentain. Mr. Stokes died on October 15, 1832, and Synod took advantage of the

BURGHER CONGREGATIONS

ensuing vacancy to separate the two congregations and make them distinct charges.

On September 24, 1833, Mr. Thomas Lowry was ordained minister of Glenhoy. Mr. Lowry was the eldest son of the Rev. Joseph Lowry, M.A., Lissara, and was born on June 2, 1811. He married on October 8, 1833, Florella Reid, daughter of the Rev. John Lowry, Upper Clenaneese, and resigned on August 7, 1838, on a call to Newmills, County Down. On May 16, 1849, he resigned Newmills on being appointed a Missionary to Canada.

Mr. Lowry was succeeded by Mr. James Dales, a native of Saintfield, who was ordained on September 1, 1840. Mr. Dales died in 1874.

GRANSHAW

On April 2, 1799, the Presbytery of Down considered a petition "from twenty-five heads of families in the parishes of Castlereagh and Moneyrea" desiring "supply of sermon." Mr. James Harvey, probationer, was the first appointed to this work. As Lisnabreeny is mentioned as a name interchangeable with Castlereagh, it is probable that the services were begun in this townland. Dissension over politics in the congregation of Gilnahirk, led to the secession of a loyalist party, who were largely accountable for this new erection. On December 2, 1800, a call was presented to Mr. Alexander Denham, but as he was already under call to Lissara, the Presbytery decided in favour of the latter. A meeting-house was built in 1801 at Granshaw, by which name the congregation was known in future.

In June 1802 the Rev. Samuel Edgar visited the congregation to learn whether it was sufficiently ripe for settlement, and he reported that it consisted of forty-six families and eight individuals, who engaged to pay an annual stipend of thirty-five pounds.

Mr. James McCullough, a licentiate of the Presbytery of Tyrone, received a call on September 7, 1802, but was not ordained for some reason till August 9, 1803. Mr. McCullough was a good presbyter and a very zealous and worthy minister. He married a Miss McDowell of Granshaw, and, retiring in 1857, he died on November 16, 1865.

KILLYMURRIS

This congregation dates from 1795. The first minister, Mr. William Todd, was a licentiate of the Presbytery of Monaghan, and was ordained in 1796. In 1802 he was suspended for two months on account of intemperance. Mr.

Todd died on July 21, 1806, and was succeeded by Mr. Francis Wilson, M.A., the youngest son of Mr. Thomas Wilson, Drumhillery. Mr. Wilson was ordained on March 20, 1810. He was twice married, (1) to the widow of Mr. William Martin, Antrim, and (2) in 1844, to a sister of the Rev. William Adair, Galway (1846-71).

Mr. Wilson disapproved of the Union of the Synods in 1840, but signified his adherence to the General Assembly in the following year. He died on April 27, 1850.

KILRAUGHTS

This congregation was known at first as Magherabuoy. Very early in the history of the Secession an effort was made to effect a settlement here. In August 1748 a petition came before the Antiburgher Synod for a moderation which the Synod met with an exhortation and good advice. Upwards of forty years elapsed before we hear of Kilraughts again. In 1790 it was put under the care of the Presbytery of Derry, in connection with the Burgher Synod. The first minister was Mr. Moses Kerr, a son of the Rev. Joseph Kerr, Ballygoney. Mr. Kerr was ordained in 1793. Ten years later he was charged with irregularities, of which Synod, on investigation, found him innocent, but thereafter his influence was diminished. He resigned on May 21, 1816, and emigrated to America, where he served in several congregations. He was installed at Remington, Pa., in May 1819, and was afterwards minister of Rocky Spring and New Brighton, Pa. Mr. Kerr died on October 11, 1830, aged fifty-nine.

Mr. James Moore succeeded Mr. Kerr in Kilraughts. He was ordained on June 15, 1819. In 1827 he offended the Presbytery in some unrecorded manner for which he was suspended *sine die*. He was still under suspension when Mr. John Rankin was ordained on October 24, 1829. Mr. Rankin's ministry was very brief, as he was called by the congregation of Monaghan to succeed his father, the Rev. James Rankin, who died on February 15, 1831. On June 15 following his son was installed.

The next minister of Kilraughts was Mr. Thomas Thompson, born at Larne in 1798. He was ordained on April 3, 1832. He received the degree of D.D. from America. Mr. Thompson retired in 1857, and died in London on April 19, 1862.

KINGSMILLS

Competing calls for Mr. George A. McAuley, from this congregation and Armagh, came before Synod in 1790. Objections to Mr. McAuley were raised by a party in Armagh which led Synod to lay both calls aside. In 1792 a similar case arose when Kingsmills and Monaghan each sent a call to Mr. William Beatty, a licentiate of the Presbytery of Derry. On this occasion the Synod decided in favour of Kingsmills, and Mr. Beatty was ordained towards the end of the year, or, possibly, in the beginning of 1793. Mr. Beatty, unhappily, developed the prevailing evil habit of his time, and was suspended for intemperance in September 1825. He died on December 22, 1832, aged sixty-eight.

On Mr. Beatty being suspended and subsequently pensioned, an assistant and successor was appointed. Mr. Alexander Henry, third son of a farmer of the same name, residing at Sandholes, was ordained on June 27, 1826. In 1836 Mr. Henry married a daughter of Mr. John Stuart, near Dundalk. He died at Divernagh House on November 18, 1863. Alexander Henry, Esq., M.A., LL.B., Recorder of Carlisle, and Mr. William Jennet Henry, C.E., Deneight House, Lisburn, were sons.

KNOCKLOUGHRIM

This congregation originated early in the history of the Secession Church. In 1761 it was an established congregation in connection with the Presbytery of Down. Ten years later, 1771, Mr. James Harper, youngest son of Mr. James Harper, Mallusk, was ordained. In some way, Garvagh was associated with Knockloughrim a few years after Mr. Harper's settlement. Mr. Harper seems to have sympathized with the United Irishmen and the Rebellion of 1798. He was arrested and tried by court martial, but nothing could be proved against him. He removed shortly afterwards to America, and, by correspondence, laid a charge of perjury and persecution against his neighbour, the Rev. Adam Boyle, Boveedy. This charge was supported by a paper from the congregation. It appears that Mr. Boyle had given testimony against Mr. Harper, but not of a character that warranted the name of perjury and persecution. The minutes of the court martial were read, and, on considering the whole case, Synod acquitted Mr. Boyle of the alleged

offence, but found him guilty of unfriendly and unfeeling behaviour towards Mr. Harper. This unfriendliness was exhibited by Mr. Boyle pressing Mr. Harper for "payment of his son's debts when his mind was agitated and perplexed about his son's life." Dr. William Magill, writing about the Rev. James Hunter of Coleraine, says, Mr. Hunter "could tell incidents in the tragic life of the Rev. Mr. Harper that would make a novel." As already stated, Mr. Harper emigrated to America, where he acted as stated supply of Abingdon, Beaver Creek, Silver Springs, and Forks of Holestone, Va., from 1799 till his death on September 15, 1802. He was sixty-four years of age when he died.

Those who are acquainted with the neighbourhood in which Mr. Harper was reared, will be sure to notice the evidence of his love of country in the names Silver Springs and Forks of Holestone.

Apparently the decision of Synod in the charge made by Mr. Harper against Mr. Boyle was dissatisfying to the congregation of Knockloughrim. As a protest they withdrew from the Burgher Synod and joined the Antiburghers. The latter ordained Mr. James Harper, M.A., eldest son of the previous minister, on May 21, 1800. He resigned, however, in the following year and joined his father in Virginia, where he succeeded him as pastor of Abingdon and the Forks of Holestone. He died on June 14, 1815, aged forty-eight.

Knockloughrim does not appear to have obtained a minister for the next ten years. In July 1808 it is reported as vacant, and apparently remained so until it joined the Associate Presbytery of Ireland, which was organized by the Rev. James Bryce, and was composed of small bodies of people who objected to their ministers receiving Regium Donum according to the Government's scheme of classification.

LECUMPHER

The report of the ordination of Mr. John Wilson in 1796 brings this congregation into view for the first time. The story of its earlier years, leading up to its organization, belongs to the minutes of the Presbytery of Tyrone, which are not available. Mr. Wilson died on January 13, 1821, and, after a vacancy of four years' duration, the congregation called his son, Mr. James Wilson, to be their minister. Mr. James Wilson was ordained on March 29, 1825, and in 1830 he married a daughter of Mr. William Weir, Cookstown. A

visitation in December 1829, revealed that the congregation consisted of one hundred and thirty-seven families, and that there were two hundred and sixty-five communicants enrolled. Mr. Wilson retired in 1874 and died on June 10, 1878.

The Rev. Thomas Kennedy Wilson, Lecumpher (1875-84); the Rev. John Wilson, Killala (1862-84), Lecumpher (1884-90); and the Rev. Silas Ebenezer Wilson, Dromore West (1864-72), Birr (1872-6), and 3rd Armagh (1876-95), were sons.

The Rev. John Purss Wilson, 2nd Cookstown (1853-93), was a son-in-law.

LISSARA

At the date of its erection this congregation was composed of members drawn from the Synod of Ulster congregations of Downpatrick, Clough, Kilmore, and Killyleagh. In the first three of these congregations the ministers preached doctrines which alienated a considerable number of their people, and, in the last, Dr. Little, though a Trinitarian, displayed a worldly spirit that proved equally offensive. This dissatisfaction revealed itself first in Ballydugan, in the precincts of Downpatrick congregation, which was in reality Unitarian. A praying society was formed by those desiring a purer Gospel, and was joined by members from the neighbouring parishes. About the year 1770 Lissara was pitched upon as being the most central position for the convenience of people so widely scattered, and in 1775 a meeting-house was erected in this townland. It cost one hundred and fifty pounds, raised largely by the exertions of Mr. Thomas Newell. As the infant congregation was unable to support a minister of its own, it became allied with a similar organization recently established in Ballynahinch, and, in union, the two bodies of people called Mr. Thomas Dobbin Fryar, M.A., eldest son of Mr. Leonard Fryar, merchant, Banbridge. Mr. Fryar, who was a graduate of the University of Glasgow, was ordained on May 2, 1774. but, unhappily, he died of fever the following year.

Mr. Fryar was succeeded by Mr. John Sturgeon, the eldest son of Mr. Robert Sturgeon, farmer, Emyvale. Mr. Sturgeon was ordained as minister of the united charge on July 17, 1776. He married a Miss Potts of Cappagh, Banbridge. For many years he acted as Clerk of the Presbytery of Down, and the minutes written by him are now deposited in the Rooms of the Presbyterian Historical Society, Belfast.

THE SECEDERS IN IRELAND

Mr. Sturgeon died on a date between the September and November meetings of Presbytery in the year 1792. He was fifty years of age.

The Rev. John Sturgeon, M.A., Boardmills (1811-40), was his son.

During the vacancy following the decease of Mr. Sturgeon, Lissara and Ballynahinch were separated into distinct congregations. This was effected in April 1793. Lissara called Mr. John Reid, a son of Mr. James Reid, Clenaneese, who was ordained on November 19, 1793. Mr. Reid was called in 1800 to a new congregation at Drumbanagher, and though the people of Lissara stoutly opposed his translation, the Synod decided that he should go.

The next minister was Mr. Alexander Denham, who was born at Cookstown in 1773, and was cousin to the Rev. Joseph Denham, Killeshandra (1781-1834). Mr. Denham was ordained on May 18, 1801. His doctrines proved unsatisfactory to some members of the congregation, and resulted in a trial for heresy which ended in admonition by the Presbytery. By dabbling in medicine and acquiring intemperate habits Mr. Denham became unpopular, and requested the Presbytery to loose his relationship to Lissara, as he desired to emigrate to America. A visitation of the congregation was agreed upon, at which Mr. Denham expressed his sorrow for using "erroneous, inadvertent, or ambiguous expressions," and promised that he would guard against such in future. He was disannexed in June 1804, and emigrated before the year had ended. In America he was pastor of Little Britain, N.Y., 1805-6, and of Hebron, N.Y., 1806-23. He died at New York in 1848.

Mr. Joseph Lowry, M.A., succeeded Mr. Denham. He was the eldest son of Mr. Thomas Lowry, farmer, Dromore, and was born on March 28, 1777. The congregation was vacant for four years before the ordination of Mr. Lowry on April 25, 1809. He married Miss Jane Shanks, a cousin of his own, and aunt to the Rev. George Hay Shanks of Boardmills. He conducted a classical school for many years at Rademon, where he resided. Mr. Lowry was a diligent evangelical minister who was greatly followed and beloved. He was Clerk of the Presbytery of Down for many years prior to the Union of the Synods in 1840, and the minutes written by him are extant. Mr. Lowry died on July 21, 1858, aged eighty-one. The Rev. Thomas Lowry, Glenhoy (1833-8), Newmills (1838-49), and the Rev. Archibald Lowry, Donegal (1861-81), were sons.

LOUGHAGHERY

One Sabbath day in August 1750, the Rev. John Semple of Anahilt was absent from his pulpit, assisting at a communion elsewhere. The Seceders seized the opportunity of conducting a service within the bounds of Anahilt congregation, and accessions followed. Really the prime cause of disaffection was distance from Anahilt, for Mr. Semple was strictly orthodox, and evangelical. The Rev. Andrew Black, lately installed at Boardmills, conducted services occasionally at Loughaghery, and was assisted from time to time by the Rev. Thomas Mayne, Drumgooland. A meeting-house was erected near the lough, and the first minister, Mr. Wm. Knox, was ordained in August 1755. Mr. Knox was a native of County Down. In 1762, by a movement unrecorded, we find Mr. Knox installed in Scarva, and the Rev. William Ronaldson, the minister of Scarva, installed in Loughaghery. There is also evidence which nullifies this. Mr. Ronaldson was born, educated, and licensed in Scotland, and was a college friend of Mr. Knox. (See Scarva and Glascar).

The demission of Mr. Ronaldson and the ordination of Mr. Samuel Edgar were announced to the Synod in May 1771, the date of each not being stated. Mr. Ronaldson removed to America in 1773, and, from 1774 to 1781, acted as stated supply at Long Cane, S.C., Poplar Springs and Joppa, Ga. It is noteworthy that he was succeeded at Long Cane by the Rev. Thomas Clark, formerly of Ballybay. At the Revolution Mr. Ronaldson remained loyal to Great Britain, and was banished as a Tory. He returned in 1783 to Charleston, S.C., and died there of ship-fever the same year.

The Rev. Samuel Edgar was the third son of Mr. John Edgar, farmer, Lisbane, Saintfield. He was licensed by the Presbytery of Down in 1770, and was ordained at Loughaghery the following year. He erected a new meeting-house on the site which still remains in the possession of the congregation. Mr. Edgar, like many of his brethren, conducted a classical school to eke out a scanty livelihood. He died at the age of thirty-eight on May 9, 1785. His widow survived him for upwards of forty years.

The Rev. Samuel Oliver Edgar, D.D., Armagh, was his son, and the Rev. Samuel Edgar, Brookvale, a grandson.

The next minister was the progenitor of a succession of ministers who have served in Loughaghery for upwards of a century and a half. Mr. William Moorhead was ordained

THE SECEDERS IN IRELAND

on October 27, 1786, at a stipend of thirty-six pounds with oats. He was a son of Mr. William Moorhead, farmer, Drum. In 1796 Mr. Moorhead was a candidate for the chair of Divinity in connection with the Burgher Synod. He retired in 1829, and on June 2, the same year, his son, Robert Moorhead, was ordained as his assistant and successor. As no provision was made for the support of Mr. Robert Moorhead, his father said that it might safely be left to the congregational committee. The Rev. William Moorhead died on January 23, 1837.

The Rev. Robert Moorhead married Miss Bessie Magill, Hillsborough. He built the third and present meeting-house. His death occurred on March 13, 1877.

And here it may be permissible to exceed our bounds and record an interesting sequel. The Rev. Robert Moorhead was succeeded by his son, the Rev. Robert Nesbitt Moorhead, who was installed in July 1877. He had been ordained at Cloughey in 1872. Mr. Moorhead resigned on May 6, 1938, after a ministry of sixty-six years, and died in September 1939 at the age of ninety-five.

The Rev. John Beatty, Ballycopeland (1860-1906), the Rev. Ebenezer Legate, Ballyclare (1866-1911), and the Rev. James Morell, Glenwherry (1874-81), Rathfriland (1881-4), and Ballybay (1884-1914) were sons-in-law of the Rev. Robert Moorhead, senior.

MAGHERA

A congregation had been formed here some time prior to May 8, 1755, when complaint was made to the Associate Synod that the Presbytery of Down had refused to "proceed to the ordination of Mr. John McAuley, probationer, among them, as their minister, in virtue of the call which they had given him; and because said Presbytery had given the preference to another call, to the same candidate, from the Associate congregation of Castleblayney and Derrynews, put into his hand, and entered him upon Trials for ordination in that place." The Synod, after due consideration of this matter, confirmed the decision of the Presbytery of Down, in giving preference to the call from Castleblayney and Derrynoose.

There is no further reference to Maghera in the Minutes of Synod till October 17, 1766, when the Presbytery of Down made a representation to the supreme court to the effect "that the united congregations of Maghera and Aghadowie had given a call to Mr. James Mitchell, preacher

of the Gospel, which was sustained by said Presbytery. That Mr. Mitchell had passed all his Trials for ordination, which were likewise approved: That Mr. Mitchell had made some objections against the Presbytery's procedure, which, after some further conversation with him, he dropt from, only he insisted that the time of his ordination should be protracted, but that the Presbytery notwithstanding, fixed the time of his ordination, against which he offered no protest: That, when the day of ordination came, and the Presbytery and congregation were met, Mr. Mitchell was absent, and some reports going that he was off for Scotland: That this disappointment tended to the dishonour of God, the reproach of religion, and injury of the cause of Christ in the hand of the Presbytery, especially in said united congregations, who, notwithstanding, continued firm in their adherence to their aforesaid call, and insisted that the Presbytery would take all proper steps to carry Mr. Mitchell's ordination among them into execution."

The Presbytery implored the Synod to order Mr. Mitchell to return immediately and be ordained. Against this Mr. Mitchell desired to be heard, but the Synod refused to listen to him, as he had lodged no protest with the Presbytery stating why he refused ordination. The Synod appointed him "to repair to the Presbytery of Down, with all convenient speed, to answer to them for his conduct complained of by them, and exhorted him to submit himself to them in the Lord."

In some manner Mr. Mitchell eluded this appointment, as there is no further report of his presence in Ireland. This was not the last time in which Mr. Mitchell indulged in this disappointing conduct. In 1770 he was called to Dunning, and when the Presbytery met in March to ordain him, they received a letter from him in which he intimated his refusal to be ordained. The congregation renewed the call, but the Presbytery set it aside. At a later date Mr. Mitchell received a call from Alnwick, which he refused to accept, after which he never received another call.

MOSSIDE

On February 10, 1789, the Presbytery of Derry received a petition from a body of people at Carncullagh, near Mosside, requesting "supply of sermon." This request was declined conditionally, but, on being repeated a month later, it was recognized, and supply was granted. The first service was probably conducted in McKay's old corn-mill. It was

held on April 26, 1789, and bi-monthly services were continued for a time. In May 1794 Mr. Thomas Bell was ordained as the first minister. He built the meeting-house, a long, narrow, slated edifice with a door in each end. The floor was clay, and the high-backed seats were fastened to posts driven firmly into the ground. Mr. Bell survived the union of the Synods in 1840, and died the following year, aged seventy-four.

The Rev. David Bell, Derryvalley, was his son.

NEWBLISS

This congregation owes its origin to faction. The Presbytery of Monaghan, belonging to the General Synod of Ulster, bent on church extension, began operations here in 1750. Newbliss, it appears, was outside their bounds, and the congregations of Stonebridge and Drum, dreading that it would be hurtful to them, already weak, if a new congregation were erected at Newbliss, made representations to Synod 1751, through the Presbytery of Cootehill, of which they were members. This resulted in the project being abandoned by the Presbytery of Monaghan. A petition from fifty families desirous of a congregation being erected at Newbliss, came before the Synod of Ulster in 1752, who refused the request. The petitioners resumed the subject in 1753, supported by Mr. Robert Kerr, the local landlord, who offered to go security for a stipend of forty pounds, and again the memorial was rejected by a large majority.

Meanwhile the Rev. Thomas Clark, Ballybay (Cahans), had visited the district, and application was made through him to the Secession Synod which readily granted supplies. A congregation was quickly established, and a call given to Mr. John Thomson, who was ordained on August 24, 1754. A body of Seceders at Drum was united to Newbliss. Mr. Thomson was a son of Mr. John Thomson, Greenock, and a licentiate of the Presbytery of Glasgow. He remained in Newbliss till 1763 when he resigned on a call to Donacloney. Mr. John Beatty, a son of Mr. Francis Beatty, Dromara, succeeded Mr. Thomson in Newbliss, and was ordained some time prior to the Synod of May 1763. Mr. Beatty resigned in 1767 on a call to Sandholes, and subsequently emigrated to America.¹

¹ Thomas Beattie, born, educated, licensed and ordained in Ireland. To America, 1769. Supplied Big Creek, Buck Head and Queensborough, Ga., 1770. Died January 14, 1771. Probably this is the same person called "Thomas" erroneously.—*G. Manual of U.P. Church of N. America.*

Mr. Samuel Rutherford, a native of Drum, where his father, Mr. Aaron Rutherford, taught a school, succeeded Mr. Beatty in Newbliss. He was ordained on October 24, 1770, when the Rev. John Rogers, M.A., preached the ordination sermon, which was afterwards published. Mr. Rutherford received a call to Dublin in 1786, which the Synod refused to sanction. It appears that Mr. Rutherford wrote a *History of the Secession* which the Synod arranged to publish, but it was never issued. He died in 1801.

After the death of Mr. Rutherford, Newbliss was separated from Drum, and each became a distinct congregation. Newbliss addressed a call to the Rev. John Rutherford, Ballydown, to succeed his father, but the Presbytery refused to sustain it. Mr. Andrew Johnston was called next, and was ordained on August 5, 1806. In 1841 it was reported to the General Assembly that the congregation had been "dispossessed of their ancient house of worship," and, that, meanwhile they had the use of it till May 1842 by paying a weekly rent. William Anketell, Esq., very kindly came to their relief, and gave them a new site at a peppercorn rent, upon which they erected a new meeting-house. Mr. Johnston died on March 3, 1855.

NEWMILLS (County Down)

The people of this district petitioned the Presbytery of Down on September 11, 1792, for "supply of sermon." This request was granted and supplies were continued till February 16, 1796, when a call was made out to Mr. William Agnew.

Before Mr. Agnew was ordained this congregation was transferred to the newly-erected Presbytery of Armagh, by which he was ordained in the latter end of 1796. The following year the congregation sought aid from the Synod for the purpose of erecting a meeting-house, and were granted permission to supplicate such congregations as they deemed generous and public-spirited.

Mr. Agnew died on December 5, 1836, and the Rev. Thomas Lowry, Glenhoy, accepted a call, and was installed on September 11, 1838. Mr. Lowry was the eldest son of the Rev. Joseph Lowry, M.A., Lissara, and had been ordained five years previously. He married on October 8, 1833, Florella Reid, daughter of the Rev. John Lowry of Upper Clenaneese. In 1849 he was designated as missionary to Canada, and while there he officiated at Barrie, West Gwillinburg, and Brentford. He returned to Ireland in 1860 and joined the Presbytery of Belfast.

POMEROY

At an early date in the history of the Secession a congregation was established at Muree, which subsequently divided into two sections, one party erecting a congregation at Sandholes, and the other party at Pomeroy. A church was built at the latter place in 1802, and was supplied every third Sabbath by the Rev. Lewis Brown, Sixmilecross.

On February 7, 1804, the Pomeroy Seceders petitioned the Presbytery of Upper Tyrone, requesting to be erected into a distinct congregation. It was agreed that the Rev. Lewis Brown should continue to supply them as he had been doing till May, and the Presbytery promised that they would then endeavour to get a probationer who would supply them for some Sabbaths. A stipend of thirty pounds was promised and intimation was made that the landlord would pay for a seat in the meeting-house, and accommodate the minister, when appointed, in a farm. With all these inducements upwards of five years elapsed before Mr. William McIlree was ordained on September 12, 1810. Mr. McIlree was disannexed for irregularity on May 4, 1814, upon which "he renounced all pretensions to the ministry."

The next minister was Mr. David Evans, who was ordained on August 15, 1815, and, in time, he, too, proved unsuitable and was suspended by Synod on May 2, 1837, for intemperance. He resigned at the same time, but evidently regretted his action, as he subsequently sought earnestly to be restored. He emigrated to Canada, and ministered at St. Theresa, Richmond, and Kitley, from 1841 to 1862, and died at Prescott on August 9, 1864, aged seventy-four.

On New Year's Day 1839, Mr. David McKinney, a native of Letterkenny, was ordained. He married a daughter of Mr. Samuel Johnston, Tyrooney, and sister of the Rev. Samuel Johnston, Clogher, Co. Mayo. He died on August 21, 1868.

RANDALSTOWN

For upwards of twenty years this congregation was united to Ahoghill. "Supply of sermon" was first granted on May 16, 1774, and on January 11, 1775, Rev. William Holmes, Ballyeaston, was appointed to preach at whichever of the two places he found more convenient. This would suggest that there was not a definite and settled society in either place at this date.

What happened during the next four years is left to conjecture, as it was not till October 12, 1780, that Mr. Thomas Smith was ordained as minister of the united charge. In 1785 Synod granted a collection to aid in building a meeting-house at Randalstown. Mr. Smith was the second son of Mr. John Smith, farmer, Brigh, and was born on March 20, 1755. He associated himself with politics during the troubled period that ended in the Rebellion of 1798, and in consequence removed to America in 1799. He was installed at Tuscarora, Pa., on April 8, 1801, and again at Fermanagh, Pa., on October 10, 1806. He died at the latter place on February 12, 1832, aged seventy-seven.

When Mr. Smith resigned, Randalstown became a distinct congregation. Mr. Thomas Reid, third son of Mr. John Reid, farmer, Ballyrashane, was ordained on October 10, 1805. He died at the residence of his brother-in-law, Shellfield, on July 12, 1849.

RATHFRILAND

Rathfriland and Anaghlone congregations are both splits off Glascar. On April 19, 1796, thirty-three subscribers petitioned the Presbytery of Down for services in the town of Rathfriland. Supplies were granted and continued till September 1802, that is, for over six years, when the congregation invited inquiry as to their ripeness for a moderation. The report was not altogether favourable, as the Presbytery, in November, instructed their clerk to write to "Anaghlone and Rathfriland on the propriety and expediency of an union between them." By March 1803 this was partially effected, and a moderation was appointed. This resulted in the usual thoughtless division and strife. The Rathfriland section voted for Mr. Isaac Allen, probationer, while the other party refused their adherence. A second essay was made which only widened the breach, and despite the entreaties of the Presbytery to the people to maintain the union, in August, they were forced by circumstances to dissolve it. In December a call was made out in favour of Mr. Thomas Tate, M.A., which he accepted, and he was ordained on June 19, 1804.

Mr. Tate was the eldest son of Mr. James Tate, Coronary. In 1808 he married Elizabeth Ann, only daughter of Mr. James Denham, Rathfriland, and sister of the Rev. Joseph Denham, Killeshandra (1781-1834). Mr. Tate retired in 1842, and died on April 13, 1850.

REDROCK

By appointment of Synod the Presbytery of Armagh was constituted in 1796. Shortly afterwards the congregation of Redrock was erected. The first minister was Mr. James Harvey, the third son of Mr. James Harvey, of Anaghlonge. He was licensed by the Presbytery of Down on November 12, 1798, and ordained on September 24, 1799. After a ministry extending to fifty-seven years, he retired in 1856, and died, as father of the General Assembly, on January 25, 1860.

RICHHILL

The Seceders in this place would appear to have been attached at one time to the congregation of Donacloney. The General Synod of Ulster had a mission in Richhill which was attached to the congregation of Vinecash. The minister of the latter place, the Rev. John Todd, had been ordained in 1747, and was now old and inefficient. Richhill, as an adherence, was organized in 1782, when William Richardson, Esq., gave a site, rent free for ever, and a handsome subscription towards erecting a meeting-house. Mr. Todd visited Richhill so irregularly that, in February 1789, complaint was made to the Presbytery of Tyrone, charging him with inattention. The Presbytery ordered him to preach in Richhill every fourth Sabbath, and promised, in addition, that they would supply as often as they could conveniently. Further neglect on the part of Mr. Todd led to pressure by the Presbytery, whereupon he pleaded old age and infirmity and forthwith resigned. He died in January 1795.

Meanwhile the Seceders were active, and, by 1790, had attained the proportions of a congregation. On April 7, 1790, the Presbytery of Down recorded in their minutes, "Read a petition from Richhill requesting Mr. George A. McAuley as their constant supplier till next meeting of Presbytery, which the Presbytery thought it most expedient to enter upon first, and after some conversation with the Commissioners relative to the situation of their congregation, particularly their freedom from any demands by their former minister, their remarks appearing satisfactory, they granted their petition, provided Mr. McAuley could be obtained." They also recorded that they had now to supply Donacloney in consequence of the recent deposition of the Rev. John Riddell, M.A. The words "former minister" may or may not refer to Mr. Riddell, but the probability is that they do.

Richhill called Mr. McAuley on January 1791, but the Presbytery had misgivings, seeing he practised as an amateur physician, and was lacking in eloquence. To resolve their doubts they put this question to him, "Do you promise that you will endeavour to make the work of the ministry your chief and principal business?" He answered in the affirmative, and accordingly he was ordained on November 21, 1792. Mr. McAuley resigned on a call to Drumhillery in 1796.

The Rev. John Gibson of Sligo succeeded Mr. McAuley. He had spent fourteen years in the west when he received a call to Richhill. He resigned Sligo on July 5, 1797, and was installed shortly afterwards.

Mr. Gibson was a son of Mr. Robert Gibson, farmer, County Down. He was of an evangelical spirit, and had outgrown the forms, tenets, and scruples of his denomination. In 1798, he and some other ministers organized the Ulster Evangelical Society for the spread of the Gospel, irrespective of denominationalism. Because he would not submit to the judgment of the Synod in this matter he was excommunicated. When he withdrew he carried the majority of the congregation with him into connection with the Independents. In this way the congregation was lost to the Synod. Mr. Gibson retired in 1827, and died on April 12, 1833, aged eighty-one.

SAINTFIELD

There had already been a secession from the old congregation of Saintfield in 1746. As usual, it was the result of strife that arose when choice was being made of a minister to fill the vacancy created by the death of the Rev. James Rainey in the previous year. The seceding section in a short time became the congregation of Killaney (Boardmills), the second Burgher congregation in Ulster.

On the death of the Rev. Richard Walker an attempt was made in 1775, by a dissenting party, to introduce the Antiburghers into the parish. Three ministers, Messrs. Carmichael, Arrot, and Pringle, were actually appointed to supply from October to the end of the year. They failed to appear, however, and gave an excuse for their conduct which was accepted by the Presbytery.

For some time prior to 1795 the ministrations and political sympathies of the Rev. Thomas Ledlie Birch, M.A., then minister of the old congregation, seem to have caused considerable dissatisfaction. On July 1, 1795, the Burgher

Presbytery of Down received a petition requesting "supply of sermon," which was granted. The Rev. George Hay, Donacloney, was appointed to begin a mission on the third Sabbath of July, and the Revs. W. Moorhead (Loughaghery), S. Edgar (Ballynahinch), and J. Reid (Lissara), were to follow. By the end of the year the society was well established, and requested sermon every Sabbath; also, that Mr. Thomas Walker, probationer, should be appointed their constant supply. This was ominous as it indicated that the congregation had acquired a sense of permanence, which was irritating to its enemies. The Rev. Joseph Longmoor was opposed to it as likely to draw away many members of Boardmills congregation who resided in Saintfield neighbourhood. The Rev. Thomas Ledlie Birch was so incensed that in 1796 he published a most ill-natured and slanderous pamphlet, condemning not only the Saintfield Seceders but the denomination as a whole. Incidentally, in an angry mood, he gives us many touches with regard to the religious and social life of the Seceders, which his antagonism has, no doubt, exaggerated, but which are not without foundation.

Mr. Walker, a licentiate of the Presbytery of Monaghan, was called on July 5, 1796, and his ordination was appointed for October 6 following. It was subsequently discovered that this was the day on which Ballynahinch Fair was to be held, and that this would be detrimental to the attendance. A *pro re nata* meeting was called, and the date of ordination was changed to October 4, and Mr. Walker was ordained accordingly. At the ordination the Rev. Samuel Edgar preached, the Rev. Joseph Longmoor ordained, and the Rev. John Reid addressed the minister and people.

Mr. Walker was the third son of Mr. Thomas Walker, farmer, Ballygoney. He was born in 1773, licensed in 1793, and ordained as stated. He died on June 3, 1830, after a lingering illness, and was interred at Saintfield. His widow survived him for upwards of forty years.

The Rev. Walter Moffat, who has been repeatedly styled the "Murray McCheyne" of the Secession Church, succeeded Mr. Walker. He was a son of the Rev. William Moffat, of Moira, and was born on August 13, 1810. His ordination took place on August 9, 1831, and in a brief ministry of less than seven years he distinguished himself as a most persuasive preacher, a zealous temperance advocate, and a social reformer. He died at Moira on March 3, 1838, and was interred at Saintfield.

BURGHER CONGREGATIONS

Mr. Moffat was succeeded by Mr. David Patterson, a native of Ballymoyer, Whitecross, County Armagh. He was ordained on March 26, 1839. His ministry was also very brief as he died on September 7, 1847, aged thirty-seven.

SANDHOLES

Carland is mentioned early as a place visited by the missionaries of the Secession. These missionaries succeeded in establishing a cause, not at Carland, but in the neighbourhood north of it. Mr. Thomas Clark, in April 1751, had a call from Clenanees with an adherence "from people about Carland," but as he had also received a call to Ballybay, the latter was sustained.

About the end of the year 1753 Mr. Hugh McGill was ordained at Clenanees, and presumably had charge of the same adherence. However, in 1763, Mr. Joseph Kerr was ordained at Ballygoney and Muree, the latter place representing the "people about Carland." Mr. Kerr was a son of Mr. Samuel Kerr, Tullylish. He died on January 20, 1785, aged fifty-one.

During the ministry of Mr. Kerr, Muree became a distinct congregation, and in 1767, the Rev. John Beatty, minister of Newbliss for the past four years, was installed. Cahans Session appointed an elder to attend a meeting of Presbytery at "Sandholes" on July 15, 1767, which may have been the day of Mr. Beatty's installation. This is the first time "Sandholes" is mentioned. In 1773 Sandholes petitioned for supplies as Mr. Beatty had emigrated to America. On August 2, 1775, there was a petition from Sandholes seeking union with Derryfubble (Eglish), but this matter was adjourned until the Presbytery was satisfied that both congregations had clear discharges from their former ministers.

To Synod in 1781 it was reported that Mr. John Kennedy had been ordained at Sandholes. Mr. Kennedy was the eldest son of Mr. John Kennedy, Donaghmore, County Tyrone. He resigned in 1784. After him came the Rev. Thomas Dickson, minister of Ardstraw, who was installed in 1787. He retired in 1816, and died on July 31, the same year.

Mr. Dickson was succeeded by Mr. William Harkness, M.A., the only son of Mr. William Harkness, of Aghabog. He was ordained on June 25, 1816, as assistant and successor to Mr. Dickson. Mr. Harkness married Lydia, daughter of Mr. John Goad and grand-daughter of Mr. Isaiah Nevins,

THE SECEDERS IN IRELAND

Longfield. In 1832 he was suspended by Synod *sine die* for intemperance, and degraded on June 4, 1833. Mr. Harkness and his sympathizers retained possession of the meeting-house, which was recovered in January 1834, by process of law, upon which the landlord gave the victorious party notice to quit, and entered upon legal proceedings with a view to eject them. Wisdom at length prevailed and these proceedings were abandoned.

Meanwhile Mr. John Edmonds was ordained on March 18, 1834. He was a son of Mr. James Edmonds, Donaghrisk, Stewartstown. Mr. Edmonds married a daughter of Mr. Robert Kenny, Desertcreight. He was a strong temperance advocate, and as the subject was very unpopular in the early years of temperance reform, Mr. Edmonds made himself enemies in the congregation. Their number was increased when he requested the people to stand during the rendering of the Praise Service. He resigned on January 23, 1844, and for the next two years acted as Home Missionary in Connaught. On September 16, 1846, he was installed at Tully, Co. Longford, where he ministered for upwards of twenty years. He died on November 13, 1867, aged sixty-eight.

SCARVA

The village of Scarva was founded in 1746 by John Reilly, Esq., who was evidently a thoughtful and benevolent landlord. In 1753 he built a meeting-house for the spiritual needs of the Seceding section of the population. Lewis, in his *Topographical Dictionary*, describes it as "neat and commodious," and elsewhere it is stated to have cost three hundred pounds and to be capable of seating three hundred persons. The congregation was probably in existence some time prior to the erection of the meeting-house, and as such, it would be under the supervision of the Rev. Thomas Mayne, of Ballyrone (Drumgooland).

Glascar was an adherence at an early date, probably as early as 1759, when Mr. William Ronaldson was ordained. Mr. Ronaldson was a Scot, both by birth and education. The session-book of Glascar reveals that there were intimate relations between the two congregations from 1760 onwards for a number of years. The fact that collections were taken on alternate Sabbaths in Glascar suggests that Mr. Ronaldson shared his labours equally between Glascar and Scarva.

BURGHER CONGREGATIONS

We now arrive at a difficulty created by contradictions in the extant records. In 1764 the Presbytery of Down was divided by deed of the Synod, and in this year we find Mr. Ronaldson consulting Glascar Session as to whether he should remain in the Presbytery of Down or join the new Presbytery of Monaghan. Does this mean that Glascar had now become his sole charge and, that, at this date, the Rev. William Knox was minister of Scarva? Mr. Knox's tombstone at Scarva states that he "faithfully preached the Gospel" there for thirty-nine years, which would indicate that he was installed in 1762, as he died in 1801. But as late as 1766 there are references in Glascar session-book to cash received from Scarva, and, moreover, in October 1779, when the Burgher Synod was constituted at Monaghan, Scarva is enrolled as a vacant congregation. Mr. Knox was present on this occasion as a member of the Presbytery of Derry, without a congregation. To add to the confusion, it is reported to the Synod in 1780, that Mr. Knox had been installed in Scarva since last meeting. Here we have a case in which records, usually accepted as reliable, have caused a confusion which awaits solution. The text inscribed on Mr. Knox's tombstone is striking and suggestive, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Mr. Knox died on May 15, 1801, aged seventy-one.

On April 7, 1806, Mr. Robert Steenson was ordained in Scarva, and died on April 25 the following year.

Mr. Steenson was succeeded by Mr. William Reid, who was ordained, on the call of the majority of the congregation, on February 10, 1810. Mr. Reid married the only daughter of the Rev. John Reid of Drumbanagher, and died on March 24, 1858, aged seventy-two. Throughout a long period of service he proved himself a good servant of Jesus Christ.

The Rev. William Reid, Derryvalley (1854-83), Stonebridge (1883-4), and Cremore (1884-98), was his son.

The Rev. John Reid, who succeeded him in Scarva, was a nephew.

SIXMILECROSS

Tarmon (Termont) seems to have been the original name of this congregation, which was organized as early as the year 1764. This year, Sixmilecross, in union with Clogher, gave a call to Mr. James McAuley, but it was decided that his "physical infirmities" rendered him unfit

for such an extended charge. In 1769 a call was made out for Mr. William Henry, but Synod decided that Mr. Henry should be settled in Drumhillery. The Rev. Thomas Dickson was minister here in 1777 when the Presbytery of Derry was erected.

In 1782 Sixmilecross, now in union with Ardstraw, called the Rev. Thomas Dickson, of Aughentain, which Synod approved of, and he was duly installed.

In 1784 Mr. Dickson resigned Sixmilecross and retained Ardstraw (Drumlegagh). Apparently there was not as yet a meeting-house in Sixmilecross, as the congregation petitioned Synod in 1787 for aid in view of such an erection. In 1792 the Rev. Lewis Brown, Mass Lane, Dublin, was installed. He was an original member of the Ulster Evangelical Society begun in 1798. Mr. Brown retired in 1840, and died as father of the General Assembly on April 23, 1851, aged ninety-two.

After the resignation of Mr. Brown, a call was made out the same year for the Rev. Matthew Clarke, Ballyhobridge. As a large minority was opposed to Mr. Clarke, Synod, before whom the matter had been brought, advised the Presbytery not to prosecute the call.

SLIGO

In 1783 Synod was called upon to decide in the matter of competing calls from Dublin and Sligo to Mr. John Gibson. The latter was favoured and Mr. Gibson was ordained on November 12, 1783, by the Presbytery of Monaghan. Mr. Gibson was a son of Mr. Robert Gibson, farmer, in County Down. In 1787 he petitioned Synod for aid in building a meeting-house, and again in 1790, when two days ordinary collection was ordered from each congregation.

Mr. Gibson resigned on July 5, 1797, on a call to Richhill where he was installed shortly afterwards. He was one of the founders of the Ulster Evangelical Society, for which he was taken to task, and proving contumacious, was excommunicated in 1803. He and the majority of his congregation became Independents. The congregation in Sligo also joined the Independent body.

SMITHBOROUGH

The Ulster Evangelical Society was composed of Christians of various denominations, the design being to reach the multitudes who had never heard the pure Gospel.

BURGHER CONGREGATIONS

For a time much good was done. No prominence was given to any form of Church government, but as some who assisted were agents of the London Missionary Society, and were Independents, the movement resulted in the formation of a few Independent chapels. Both the Burgher and Anti-burgher Synods foresaw that this would happen when they admonished such of their members as had joined in the movement.

A petition to the Presbytery of Monaghan in December 1795 was disallowed as the congregation was within the bounds of Newbliss.

The Rev. William Gunn settled at Smithborough, erected a place of worship, and after seven or eight years, embraced separatist views. The congregation as a whole resented this and he resigned. Then Smithborough, in October, 1812 became connected with the Secession Presbytery of Monaghan, and, on August 30, 1814, Mr. William Smith was ordained but died of fever on July 21 the following year. Mr. Smith was succeeded by Mr. John Elliott, M.A., who was ordained on June 13, 1817.

The great majority of the congregation had been members of the Synod of Ulster congregation of Stonebridge, which had been disorganized by the conduct of the Rev. Archibald Meharg, who had to be suspended in 1820. Smithborough, three miles away, gained many members through the unpleasant proceedings which preceded his suspension.

Mr. Elliott was the eldest son of Mr. Francis Elliott, farmer, near Monaghan. He married a daughter of Mr. Nathaniel Foster, Newbliss, and conducted a classical school for many years. He retired in 1868, and died on March 18, 1875. The Rev. John Elliott, Armagh, was a son, and the Rev. John Clarke Houston, Broomfield was a son-in-law.

STEWARTSTOWN

Mr. Samuel McCurdy, second son of Mr. John McCurdy, farmer, Kilrea, was ordained on September 2, 1817. The congregation was organized some years before, as an elder was present at Synod in 1815. The congregation was then called a new erection. A discussion arose as to the eligibility of this elder for membership of the Synod and it was decided that, as there was no minister in the congregation, an elder was ineligible to be a member of the Court. In 1829 this congregation consisted of ninety families paying forty pounds as stipend. Mr. McCurdy retired in 1869, and died on December 30, 1882.

STRANORLAR

On May 16, 1809, a petition came before the Upper Presbytery of Tyrone, signed by a number of persons in and about Stranorlar, requesting to be accepted as a vacant congregation. The matter was deferred, but on the petition being renewed in July the prayer of it was granted. On February 6, 1810, the congregation presented a call to Mr. John Sturgeon, already called to Caledon, and subsequently to Boardmills, where he was ordained.

In 1811 Synod accepted Stranorlar as a new congregation whose minister, when ordained, would receive a contributed share of Regium Donum, amounting to thirty-eight pounds.

Mr. David Fulton, a licentiate of the Presbytery of Armagh, was ordained on March 24, 1812. In 1831 he was the subject of a *fama*, which, when investigated, resulted in his suspension *sine die*. He appealed, but to no purpose.

Meanwhile Mr. John McAuley, a native of Drumgooland, was ordained on November 30, 1831. Mr. McAuley proved to be an excellent minister, and the congregation prospered greatly under his care. He left a gracious memory behind him when he died on October 3, 1869, at the age of sixty years. His wife was a Miss Hastings.

TASSAGH

Tassagh was a later erection than Drumhillery with which it was joined in a call to Mr. William Henry. Mr. Henry was ordained in midsummer 1771. He married a Miss Nesbitt of Drumconnor, Co. Monaghan. In 1796 he resigned Drumhillery and devoted all his labours to Tassagh. He was one of the founders of the Ulster Evangelical Society. At the Synod of 1812 he was charged with delinquency in making restitution to the orphans of the Rev. David Holmes, to whom he had been indebted. He explained this matter to the satisfaction of Synod, but evidently his influence suffered. In 1815 the congregation took it upon them to petition the Presbytery for "supply of sermon." The Presbytery held a visitation in March the following year, when it was agreed that only one question should be put. "Is Mr. Henry in full exercise of his ministry?" This was answered in the affirmative, and the proceedings terminated.

In May 1818 another visitation was ordered. The report on the spiritual life of the congregation was discouraging.

BURGHER CONGREGATIONS

and other matters were irregular. In November, Mr. Henry intimated that owing to bad health and old age he was unable to discharge the public duties of his office, and requested that his congregation should be supplied. This request was granted, but Mr. Henry did not resign till 1820. He died on January 25, 1823.

Henry Thompson, Esq., Scarva, M.P. for Newry, was a grandson.

Mr. Josias Wilson, the next minister, was ordained on October 17, 1821. Mr. Wilson was born in 1800, near Ballybay, where his father was a farmer. It was agreed that during Mr. Henry's lifetime, Mr. Wilson should receive £49 6s. 8d. as stipend, and after the decease of Mr. Henry the matter would be reconsidered. Mr. Wilson did not remain long. On July 2, 1822, he removed from Tassagh on receiving a call to Drogheda.

The next minister, Mr. Samuel Malcomson, was a son of Mr. Richard Malcomson, Drumgooland, and a brother of the Rev. James Malcomson, Aughentain. He was also a grandson of the Rev. Thomas Mayne, Drumgooland, and a cousin of Captain Mayne Reid. Mr. Malcomson was ordained on October 8, 1824, a party protesting. He died of rheumatic fever on January 16, 1842.

TOBERMORE

A petition, by the hand of Mr. James Steele, commissioned by a number of people in and around Tobermore, came before the Lower Presbytery of Tyrone on May 26, 1807. These people sought a "supply of sermon," but before this was granted, many questions were put to the Commissioner as to the quality of the petitioners. The answers received were satisfactory, and the Rev. Thomas Millar, Cookstown, was appointed to begin a mission on the fourth Sabbath of June. For the next two years, that is, till April 1809, supplies were granted, but after this date the minutes of the Presbytery are wanting. This effort to establish a congregation of Seceders at Tobermore seems to have failed, as there is no mention of any such congregation in the Minutes of Synod.

TULLYALLEN

The earliest date associated with this congregation is the year 1791, when Mr. William McAuley was ordained. Mr. McAuley was born at Drumgooland in 1765. He resigned

this charge on May 1, 1794, and emigrated to America. On June 25, 1795, he was installed at Kortright and Stamford, State of New York. After a time he relinquished Stamford and retained Kortright where he died on March 24, 1851, aged eighty-six.

In 1799, Mr. Robert Lyons Porter was ordained at Tullyallen. He married a daughter of Mr. John McBride, Rathfriland, and, retiring in 1836, he died at Mountnorris on June 12, 1843, aged sixty-seven.

The next minister was Mr. John Dunwoody Martin, a native of Drumlee, and son of Mr. Ebenezer Martin, by his wife Jane Dunwoody of Boardmills. He was licensed by the Presbytery of Down on December 27, 1836, and ordained on June 29, 1837. He married on April 18, 1848, Anna, eldest daughter of the Rev. James Porter, Drumlee. He died on January 31, 1890, aged eighty-six.

Mr. Martin was temporarily dissatisfied with the Union of the Synods in 1840, but signified his adherence to the General Assembly the following year.

The Rev. John D. Martin, Magherally, was a son. Another son was Robert Thomas Martin, Esq., Solicitor, Belfast.

SECESSION CONGREGATIONS

Erected subsequent to the Union of the
Burghers and Antiburghers in 1818.

ALT

About the year 1833, a number of families in this neighbourhood withdrew from the congregation of Ardstraw, and requested a "supply of sermon." Mr. Samuel Stewart, probationer, was appointed as missionary, and to the Synod in 1834 he reported that he had good hopes of the people. Evidently they were both resolute and generous, as, before winter had set in, a meeting-house had been erected. To the following Synod Mr. Stewart had the pleasure of intimating that his hopes had been realized and that the congregation was flourishing.

On July 30, 1834, Mr. Stewart, who was a native of Ardstraw, was ordained by the Presbytery of Donegal. He was twice married, (1) in 1835, to Mrs. Henry, Castlefin, and (2) in 1842 to a daughter of Mr. William Dudgeon, Mullaghmore, Omagh. Mr. Stewart retired in 1881, and died on December 15, 1890, aged eighty-three.

BALLYHOBIDGE

Mission work was begun here in November 1834 by Mr. Frederick Buick, probationer. To the Synod in 1835 Mr. Buick made a guarded statement as to the prospects of the mission, but concluded by saying that a stated minister might gather a good congregation.

The next missionary, Mr. Matthew Clarke, was most optimistic and apparently enthusiastic, as he received a call early in 1836, and on June 7, was ordained as first minister of the congregation. He found himself in a fine country, inhabited by many respectable and wealthy Protestants, of whom, about thirty families were Presbyterians, who were religiously disposed, and who were six or eight miles from the nearest meeting-house. Mr. Clarke entered immediately

THE SECEDERS IN IRELAND

on the design of providing a suitable place for worship, and, in 1837, reported that a meeting-house was in process of erection. He had also undertaken mission work at Rabbit Island which "in times past was a moral wilderness, but now begins, under Divine providence, to bloom and blossom as the rose." The attendance here averaged ninety, and was more encouraging than at Ballyhobridge, where the average attendance was seventy. It appears, however, that the progress at Rabbit Island was of a temporary kind, as, in 1839, Mr. Clarke had to make the doleful report that the attendance was declining owing to "circumstances over which we have no control."

Mr. Clarke, who was a native of Redrock, married a daughter of the Rev. David Holmes, Eglis. To the General Assembly in 1845 the Presbytery of Cavan reported that Mr. Clarke was incapacitated through infirmity, and prayed that a missionary might be sent to supply for him. A commission was appointed to take charge of the congregation, and at the same time was empowered to grant leave to the congregation to choose an assistant and successor to Mr. Clarke.

Mr. Clarke died on March 3, 1850. The Rev. Robert Clarke, Ballyhobridge (1852-63) was a son.

BALLYLENNON

Ballylennon is situated between St. Johnston and Raphoe, being three miles distant from each of these congregations. To overcome this inconvenience the people of the district resolved on having a new congregation erected at Ballylennon, and, about 1829, a rivalry began between the Secession Synod and the Synod of Ulster, as to which should first provide the necessary accommodation. The Seceders gained the advantage by ordaining Mr. John Lecky on September 29, 1829, and by erecting a meeting-house afterwards. The Synod of Ulster also erected a meeting-house in the immediate neighbourhood, but it was not until February 10, 1835, that Mr. George Hanson was ordained as minister in charge of this congregation. The union of the two Synods in 1840 brought both congregations into the General Assembly, and Mr. Lecky and Mr. Hanson, though in a manner, rivals, maintained an intimate friendship for many years. This exemplary cordiality affected their people to such a degree that when both ministers resigned in 1878, the congregations coalesced and called the

SECESSION CONGREGATIONS

Rev. Alexander G. Leckey, B.A., Armaghbrague (1872-8), to the pastoral oversight of the united charge. Mr. Leckey, senior, died on December 11, 1885, and Mr. Hanson, on February 1, 1895, both at a ripe old age. The former had been in the ministry for fifty-six years, and the latter for sixty years.

BALLYREAGH

A mission was begun here in 1834 by Mr. Matthew Clarke, probationer, who preached occasionally in a school-house. About the end of this year the people resolved to form a congregation, and appealed to Synod in 1835 to be recognized as a mission station, stating that they now numbered sixty-one families. Supplies were sent who gave a very encouraging report to Synod in the following year. The number of families had increased to seventy-four, who pledged themselves for a stipend of fifteen pounds. It was also stated that Colonel Vernon had marked out a site for a meeting-house, and had promised a subscription towards its erection. The estate agent, Mr. Crosslie, had made a similar promise, and had also stated that he would lend one hundred pounds. The people themselves had subscribed forty-five pounds. All this looked very promising, but when Mr. Thomas Lowry, probationer, reported on the work to Synod in 1837, the meeting-house had not been erected. It was begun in 1838, and the hope was expressed that it would be finished in November. To Synod in 1839 it was reported that the stonework was completed and the roof partly finished, but work had been suspended for want of funds. The congregation was confident, however, and addressed a call to Mr. John Andrew McMordie, probationer, which he refused to accept. This discouraged them temporarily, but the following year they called Mr. James McKee, and he was ordained on August 9, 1840. Mr. McKee resigned on December 21, 1840, on being appointed a missionary to India.

BELFAST (Eglinton Street)

In 1836 Synod appointed the Rev. Joseph Weir Hunter, of Ahorey (1834-6), as Home Mission Agent, with instructions that he should reside in Belfast and act as perpetual supply of Alfred Place meeting-house. The congregation that had worshipped here had lately removed to a larger

and more commodious edifice in Alfred Street. The old house was used for mission purposes, and during Mr. Hunter's ministry, the attendance, which at first was "comparatively thin," became in time "very respectable." It was recognized as a congregation in 1837.

Mr. Hunter resigned in January 1845, on a call to Adelaide Road, Dublin, and was succeeded by the Rev. Edward Breakey, who died of fever in July 1849. The third minister was the Rev. James Martin, whose successful ministry necessitated the erection of a larger meeting-house. A site was procured in Eglinton Street, and a new edifice was erected to which the congregation removed on October 17, 1852.

Reverting to Mr. Hunter, he was installed in Adelaide Road, Dublin, on January 16, 1845. Twenty years later he became infirm, and an assistant and successor was chosen. Mr. Hunter died on September 25, 1879.

BELLAGHY

It was reported to the Synod in 1826 that a new congregation had recently been erected, and that Mr. John Simpson, a native of the district, had been ordained on June 20, 1826. Mr. Simpson resigned on January 12, 1830, on receiving a call from the new congregation of Toberkeigh.

Mr. George Foy, succeeded Mr. Simpson in Bellaghy. He was a native of Cootehill, and was ordained on June 1, 1831. His ministry was unsuccessful, as he resigned on September 3, 1833. He claimed that his resignation was conditional, and pointed out to the Synod in 1834, that the Presbytery of Ahoghill had erased his name from the roll, and had granted a moderation to the congregation while twenty pounds, which he was to receive, remained unpaid. The Commission who sifted the case recommended Synod to pay him two and a half years' Royal Bounty. He received credentials and was appointed supplies. His status reverted to that of a probationer, and after the formation of the General Assembly, he was inducted in Scotstown, on April 20, 1841. He died on February 1, 1848.

On September 20, 1835, Mr. Robert Fleming was ordained, but on August 25, 1836, he joined the General Synod of Ulster, and was installed in Cavan on May 5, 1837. He died on March 26, 1851.

The Revs. Elliott Fleming, Strangford (1868-77), Middletown (1877-8), and Samuel McDowell Fleming, Armaghbrague (1870-2), were sons.

SECESSION CONGREGATIONS

The next minister was Mr. Thomas McPherson, who was ordained on October 10, 1836. He was born at Breacagh, Roseyards, and his wife was a daughter of Mr. Andrew Gordon, of Galgorm. On May 1, 1849, he resigned and emigrated to Canada, to which he had been designated as missionary, and was installed in Strafford, West Ontario, in 1850. He died in 1891.

BRAY

In 1814, several Presbyterian and Independent ministers in Dublin, turned their attention to the evangelization of the South of Ireland. To this end they founded a new undenominational society, called the Irish Evangelical Society, and opened a college in Prussia Street for training such young men as they judged suitable for missionary work.

Bray was chosen in 1816 as a place where labour in the Gospel might be prosecuted with success. Prior to this date the Rev. Samuel Simpson, Ushers Quay, and other ministers had preached here from time to time, but in 1816 the work was entrusted to the students of the college. Services conducted in the court-house were attended with such success that in 1817 a plot of ground was taken and "a plain but neat place of worship was built." In 1827 the Rev. C. E. Paul was settled as the Society's minister, but, after a brief period he resigned and was succeeded by the Rev. J. B. Grey, whose stay was also brief. The Rev. David H. Creighton followed Mr. Gray, and in 1834, he and the congregation assumed denominationalism under circumstances which are not recorded. They were received into the Secession Synod, and placed under the inspection of the Presbytery of Monaghan.

Mr. Creighton is reported to have been an able and earnest preacher. In 1840 his health gave way and the congregation declined. It consisted at this period of six families, some of whom resided at a distance. Owing to the union of the Synods the congregation was brought under the care of the General Assembly, and the services were continued. They were maintained for years in spite of many discouragements and were at length crowned with progress and success.

CARROWDORE

The people of this district on July 1, 1828, made application to the Presbytery of Down, by the Rev. Alex. McIlwaine, for "supply of sermon" every second Sabbath.

This was granted with very encouraging results. On October 21, 1828, a memorial signed by N. D. Crommelin, Esq., in the name of the inhabitants, stated that one hundred and twelve families were willing to pay twenty or thirty pounds of stipend per annum. Mr. Crommelin gave a site for a meeting-house, rent free for ever, and the congregation hoped to provide one hundred pounds towards its erection.

The Presbytery on being made aware of this agreed to receive the congregation as a vacancy. Towards the close of the year a call was given to Mr. John Rankin, probationer, which he declined. In May 1829, Mr. John McAuley was called, but he also refused to accept. A third call in March 1830, signed by one hundred persons, was presented to Mr. David Parke, probationer, and was accepted.

Mr. Parke was born near Drumlee in 1806. His ordination took place on August 17, 1830. He married (1) a daughter of Robert Cooper, Killaghey, in 1836, and (2) in 1862, a daughter of Mr. John Sinclair, Henryville, Dundonald. Mr. Parke retired in 1872, and died at Newtownards on September 21, 1881, aged seventy-five.

Robert Cooper Parke, M.D., J.P., Newtownards, Coroner for North Down, was a son. The Rev. Hugh Haslett Beatty, B.A., LL.D., Clonmel (1868-78), and Chaplain to the Forces (1878-98), and the Rev. John Anderson Smith, B.A., Tartaraghan (1861-8), and Home Mission Agent in the South of Ireland (1868-95), were sons-in-law.

CASTLEDERG

This congregation was begun as an out-station in connection with Ardstraw, probably some years before the ordination of Mr. Andrew Maxwell, junior. On November 20, 1815, Mr. Maxwell was ordained minister of "Ardstraw and Dergbridge." In 1834, when Dergbridge was disannexed from Ardstraw, it contained eighty-four families, who gave a call to Mr. John Armstrong. Mr. Armstrong, who was from the neighbourhood of Derryvalley, was ordained on July 31, 1834. The following year he married a daughter of Mr. R. Huey, junior, Erganagh, Castlederg. The congregation prospered, as in 1839 there were one hundred and twelve families connected with it, and almost three hundred communicants.

Mr. Armstrong died on July 20, 1879, at the age of sixty-eight. The Rev. John Shilliday, M.A., D.D., missionary to India, and Dr. John Armstrong, Trillick, were sons-in-law.

SECESSION CONGREGATIONS

CLADYMORE

The occasion of this congregation was distance from the neighbouring congregations of Markethill, Mountnorris, and Tullyallen. The cause was begun in 1834, and the following year a church was built.

The first minister was Mr. Robert Shields, a licentiate of the Presbytery of Markethill, who was ordained on October 4, 1836. He was born in the townland of Killycarn, near Loughgilly. Mr. Shields died of fever on March 31, 1847, and as a precaution against contagion all the church records he possessed were destroyed.

DERRY (Carlisle Road)

Tradition says that this congregation was begun by a body of people who met in a hall in Fountain Street for a period prior to 1837, when it was received by the Synod as a congregation to be supplied regularly with preaching. The Rev. Thomas Thomson, Kilraughts, was sent to begin the work, and, on receiving a favourable report from him, the Presbytery of Coleraine sent other preachers to succeed him. In July 1838, the Presbytery reported that the congregation had been regularly supplied, and that, on June 26, 1838, they had ordained Mr. John McFarland as minister in charge.

At this time the congregation met in London Street, in what was formerly a theatre, but is now the Synod Hall, and numbered only twenty-seven families. In 1839 the Hon. the Irish Society contributed one hundred pounds towards the erection of a meeting-house. On December 7, 1842, Mr. McFarland was deposed from the office of the ministry.

DONEGAL

Called occasionally "Mullans." The Rev. William Houston was ordained in March 1791 as minister of Ballyshannon, in connection with the Synod of Ulster. At Donegal, eleven miles away, he had also a small congregation. The meeting-house was a considerable distance from the town of Donegal, and was poorly attended. The Covenanters were solicited to begin services in this district, and consented, but these were of short duration owing to the poverty of the times. The little body of worshippers turned next to the Irish Evangelical Society, and, for some

years, the Gospel was preached unrestricted by any denominational prejudices. This Society, on the removal of their preacher, was unable to supply his place, and as a result, it bestowed its room and furniture to the Seceders, and requested them to continue the good work. This was done in the year 1821 or 1822.

As the people were now to become Presbyterians they were made aware of this, and the principles of the Seceders were explained to them. Mr. William Lyttle, probationer, went there soon after the meeting of Synod in 1822, and began his work with an exposition of the doctrines and polity of the Secession Church. He referred the people to the Confession of Faith and Larger and Shorter Catechisms, and exhorted them to learn the doctrines enunciated therein. Thus the Gospel was "offered to them as a body of Presbyterians, standing on the ancient basis of the Church of Scotland, wearing no doubtful livery, and subscribing no frittered creed." Mr. Lyttle met with some opposition, yet forty families and some individuals signed a paper evincing a desire to receive the Gospel on these terms.

In 1823, Mr. James Shaw, probationer, was sent to carry on the work, and found that a desire for the Gospel had been expressed in several surrounding districts. He wrote to the Mission Board, stating that there were seven stations, and requesting the assistance of another preacher. In reply, Mr. William Niblock was sent to his aid, and in December, Dr. Gamble paid a visit to the district, and returned with high hopes of success in Donegal, but despondent with regard to the cause in Mountcharles.

On March 1, 1825, Mr. William Niblock, son of Mr. Alexander Niblock, Clontibret, was ordained. In 1827 he built a meeting-house, fifty-four feet by thirty. Mr. Niblock conducted a Classical Academy for many years. He received the degree of D.D. from Nashville College, U.S.A. He died on July 23, 1868, aged seventy-six.

DROGHEDA

The peaceful union of the Burgher and Antiburgher Synods in 1818 put new heart and vigour into the united Church, and thus, revived and strengthened, they decided to exert themselves in extending the Kingdom of God in other parts of Ireland. In 1819 they established a Home Mission, and Drogheda was the first place selected as a promising field. In the reign of Charles II, Dr. Daniel Williams settled here, and enjoyed a peaceful ministry for several years, but his successors had to struggle against

the Papacy on the one hand, and arbitrary power on the other, and in time the congregation became extinct. Efforts to revive it had been made by the Burgher Synod towards the close of the eighteenth century, as, in 1788, this Synod was called upon to decide in the matter of competing calls from Drogheda and Armagh made out in favour of Mr. George A. McAuley. To the same Synod it was reported that the Mayor and some principal men had addressed a communication to the Presbytery of Monaghan, offering kind encouragement to a congregation, if one were erected there. The Synod agreed unanimously to advance sixty guineas to assist the congregation in building a meeting-house, and enjoined each minister to bring up his quota to next Synod. Evidently this effort was fruitless, as there is no further mention of Drogheda till 1820 when the Rev. David Stuart and the Rev. John Rogers resumed the work, by direction of the Home Mission Board. In February of the year mentioned these two ministers preached in the Tholsel, kindly granted by the Mayor. The Methodists had been asked for the use of their church, but would not grant it, and the missionaries expressed surprise on finding that a body, "laying claims to extraordinary sanctity, could evince such uniform and inveterate hostility, as they have done from the very commencement." The report goes on to say that the town contains 25,000 people, of whom two-thirds are Roman Catholics, and has a constant trade with Scotland. A promising mission was also begun at Collon, five miles from Drogheda, where a Presbyterian lady, the widow of an army officer, granted a room for a service.

Services were continued in both Drogheda and Collon, the former in the Tholsel, until 1822 when a place of worship was erected. On August 6, 1822, the Rev. Josias Wilson was installed. Mr. Wilson had been ordained at Tassagh, less than a year previously, but as he was a young man possessing excellent qualities, the Presbytery agreed to translate him. When he settled in Drogheda he found that the congregation consisted of fifteen individuals. In 1823 Mr. Wilson married a daughter of Mr. James Carlile, merchant, Paisley, and sister of the Rev. James Carlile, Mary's Abbey, Dublin.

The meeting-house, erected in 1822, was either partially built or of a very temporary nature, as the foundation of a new church was laid in 1826 by the Mayor, W. O. Fairclough, Esq. The Corporation of Drogheda granted three hundred pounds to furnish the new edifice with an ornamental front. It was opened in 1827, the total cost being nearly two thousand pounds.

Mr. Wilson conducted stated services at Navan, Collon, and Slane, in addition to his work at Drogheda. Concerning his labours in these preaching stations, he writes in 1828 complaining of the neglect of the Mission Board to recompense him. He says, "I have not received for my labours a single sixpence since 1824, though since that period I have expended in itinerating nearly thirty pounds out of my own pocket."

Mr. Wilson resigned Drogheda on a call to Townsend Street, Belfast, where he was installed on February 27, 1836. From Belfast he removed to London and was installed at River Terrace, Islington, on October 30, 1844. He died on April 13, 1847. Mrs. Wilson survived till November 23, 1875, when she died at Hawke's Bay, Napier, New Zealand.

The next minister was Mr. Ebenezer Martin, son of Mr. Ebenezer Martin, Drumgooland, by his wife Jane Dunwoody, of Boardmills. Mr. Martin was ordained on June 29, 1836, and died on February 6, 1838. He was a brother of the Rev. John Dunwoody Martin of Tullyallen.

The Rev. Samuel Boyd was translated from Strabane, and installed on August 8, 1838. He resigned on May 4, 1842, adopted Baptist principles, and emigrated to the United States. In 1900 he was resident at Martin's Ferry, Ohio.

DROMORE

A deputation appeared before the Presbytery of Down on October 11, 1836, and expressed a desire to be supplied with preaching. It was stated that the Seneschal had cheerfully consented to grant the use of the court-house for this purpose. The Presbytery acquiesced and appointed supplies. At their next meeting in December the Presbytery was informed that the Bishop had forbidden the use of the court-house, but that the Reformed Presbyterians had very kindly accommodated the congregation. It was also intimated that the prospects were encouraging.

In March 1837 a Committee of Presbytery was appointed to take charge of the infant congregation, and, in July, this Committee reported that steps had been taken to secure a site for a meeting-house, and that there were good hopes of it being obtained. The landlord, to whom application had been made, intimated later that it was not in his power to grant the site before May 1838. During this delay about one hundred pounds were raised for the purpose of building. The ground was purchased, and a contract entered into with a builder to finish the work by November.

SECESSION CONGREGATIONS

Building operations were begun on August 22, 1838, but a year later the work remained unfinished. The Committee in charge reported to the Presbytery in July 1839 that they had applied to the Mission Board to have the congregation recognized as a mission station. Already upwards of one hundred and sixty pounds had been expended, two hundred pounds were required to complete the building, and, as it was, the Committee had incurred a debt of fifty pounds. The Presbytery came to the relief of the Committee, and a little later granted a moderation. At this period the congregation appears to have been small and lacking in enthusiasm, for, when the Committee met in December to take the minds of the people, so few attended that the Committee had to postpone this duty.

In July 1840 the meeting-house still remained incomplete, to the discouragement of all concerned. At this date the Secession Synod and the General Synod of Ulster united and formed the General Assembly, and the Presbytery decided to apply to the Mission Directors of the united Church in favour of Dromore. In March 1841, the congregation was put under the supervision of a Joint Committee chosen out of the Presbyteries of Down and Dromore. At length the meeting-house was finished, the congregation properly organized, and, on March 7, 1843, Mr. John McKee was ordained as its first minister. Mr. McKee died on December 7, 1877, and on May 31, 1878, the Rev. James Rentoul was installed.

DUBLIN (Clontarf)

Synod in 1836 recognized the Missionary Station in Dublin as a vacant congregation, and placed it under the care of the Presbytery of Down. On February 7, 1837, the Rev. William Wilson was installed. Mr. Wilson had been ordained to the pastoral charge of Dunboe about two years prior to his translation to Dublin. Soon after Mr. Wilson's ordination the congregation purchased a house in D'Olier Street for six hundred pounds, which served as a meeting-house for a period. In 1846 a meeting-house was built in Lower Gloucester Street. Mr. Wilson died at Clontarf on October 10, 1865, aged sixty years. In 1889 this congregation removed to Clontarf.

DUNGANNON

The Rev. William Stitt, minister of the old congregation, died on September 1, 1803. The choice of a successor, as usually happened, created a dissatisfied minority who

applied to the Seceders for "supply of sermon." This was granted and continued for a time with a view to establishing a congregation. This attempt did not meet with success, and twenty years elapsed before another opportunity occurred. The Rev. David Bennett, through ill-health and other causes, failed to maintain a successful ministry. A portion of his congregation grew dissatisfied, and established a prayer meeting, which was carried on for some time with a measure of success. These dissentients had been supplied by the Presbytery of Lower Tyrone for a period prior to the meeting of Synod in 1822, when Dungannon was reported as a vacancy. In 1823 a meeting-house was erected, and on March 30, 1825, Mr. Andrew Wilson was ordained as the first minister of the new congregation.

Mr. Wilson was a native of Drumhillery, where he was born in 1796. He was a nephew of the Rev. Francis Wilson of Killymurris. His wife was a daughter of Mr. George Simpson, Loughgall. At a visitation of the congregation in February 1830, it was reported that the membership consisted of fifty-nine families, and that there were sixty-six communicants enrolled. The stipend was forty pounds.

Mr. Wilson retired in 1872, and died in Dublin on February 18, 1880. The Rev. Robert Wallace, Newry Reformed Presbyterian Church (1846-64), Glasgow (1864-80), was a son-in-law.

DUNGIVEN

The Mission Report to Synod in 1836 describes Dungiven as "a thriving village in a mountainous district, surrounded by a dense number of Roman Catholics." The report also states that there is a "good number of Presbyterians" in the neighbourhood, and, that these, about the beginning of 1835, had applied to the Presbytery of Ahoghill for "supply of sermon." This petition was granted, and supplies were continued until Mr. William McHinch was ordained on November 25, 1835. After his ordination the erection of a large meeting-house, to cost four hundred pounds, was entered upon. In July 1836 it was unfinished. Though progressing, the congregation was weak, and not yet able to contribute a competent stipend.

Mr. McHinch was a son of Mr. Alexander McHinch, Killaghey, Donaghadee. He remained in Dungiven till 1848, when he resigned on receiving a call to Ancoats, Manchester. From Manchester he removed to Dundalk, where he was installed on January 15, 1852. He died of typhus fever on January 7, 1860.

SECESSION CONGREGATIONS

The Rev. Alexander Patton, D.D., Bangor, was a son-in-law. His daughter Isabella Haslett McHinch married, May 21, 1881, Mr. Adam Liddell Ireland, of Belfast.

EMYVALE

In September 1749, the Synod appointed Mr. John Jarvey, a probationer under the care of the Presbytery of Glasgow, to repair to Ireland, "and stay there the months of October, November, and December, for the supply of the vacancies of that Kingdom." Mr. Jarvey obeyed, and in October the following year, the Presbytery submitted a reference to the Synod "relative to two calls," both of them to Mr. Jarvey, one from Perth, and the other "from the Associate congregation of Ballybay, with two adherences, the one from the people of Derrynews and Keady, and the other from the people of Donnach and Scarnagerroch." The Synod by a majority favoured the call to Perth.

A similar case was referred to the Synod in April 1751, when Mr. Thomas Clark was called by the congregation of Clenanees, "with two adherences thereunto by some people in and about Carland," and also by the congregation of Ballybay, "with two adherences thereunto, one by the people in and about Scarnagerroch, and the other by some people in and about Derrynouse." There was also a call from Scone.

The Synod decided unanimously in favour of Ballybay, and under the energetic ministry of Mr. Clark, Derrynoose (Drumhillery), soon became a distinct congregation, but at Donagh and Scarnagerragh, both in the neighbourhood of Emyvale, the cause seems to have failed.

It was under the name of Emyvale (occasionally Carrigans), that the work was revived in December 1836. It was stated that the Protestant population was mostly Presbyterian, and that it was three miles to the nearest church of this denomination. In 1837 about forty families subscribed sixty pounds for the erection of a meeting-house. William Anketell, Esq., kindly granted a site and contributed ten pounds to the building fund. Lord Cremore gave twenty pounds for the same object. In July 1839 it was hoped that the church would be finished by the end of August.

On September 3, 1839, Mr. Alexander McMahon, eldest son of Mr. James McMahon, of Tandragee, was ordained as minister in charge. He was brother to the Rev. George McMahon, of Tullyvallen. On January 1, 1862, Mr. McMahon and his congregation withdrew from the General Assembly and joined the Original Secession Presbytery. Mr. McMahon died in 1878.

THE SECEDERS IN IRELAND

GARMANY'S GROVE

This congregation had its origin in that fruitful source of division, the election of a minister. In 1820 a call from Castleblayney to Mr. David Longmoor, probationer, was protested against by a minority who appealed to the Synod. After a prolonged discussion Synod appointed a Commission to scrutinize the votes and report to the Presbytery of Monaghan. In case a majority was found to be in favour of Mr. Longmoor, the Presbytery was authorized to proceed with his ordination. The Commission found that a majority of the votes cast favoured Mr. Longmoor, and the Presbytery ordained him on August 15, 1820, and thus fulfilled their appointment.

Meanwhile the opposing minority, on July 26, requested the Presbytery to form them into a separate congregation, which the Presbytery refused to do. This party then turned to the Presbytery of Markethill and preferred the same request, which was favourably received, and the congregation was duly organized.

In spring 1821 a call was made out to Mr. David Potter, which he refused to accept. To Synod 1822 it was reported that Mr. Samuel Dunlop was under call, and he was ordained on September 10, the same year.

This congregation was named after Mr. Garmany, a landowner, who granted a site rent free on which a large and commodious meeting-house was erected. The congregation prospered, and, in 1833, it was reported to have a membership of seven hundred, old and young included.

At the Union of Synods in 1840, Mr. Dunlop and his congregation stood aloof, and connected themselves with the Original Secession Synod. Mr. Dunlop died on February 12, 1848, aged fifty-four.

KILKEEL

We give the early history of this congregation in extracts from the reports supplied to the Home Mission Board from time to time. In 1822 the Rev. Robert Clark, Newtownhamilton, writes:—

“In the month of January last the Word of Truth was carried to the town of Kilkeel, and continues to be preached there with considerable success. In the town and neighbourhood of Kilkeel a number of persons reside who are desirous to have the Word and ordinances of religion dispensed among them by ministers of our communion.

Mourne, which on one side, is bounded by high mountains, and on the other by the sea, is about twelve miles long, by from four to six broad, and is thickly inhabited by an intelligent and interesting people, and presents a wide and promising field of labour for a zealous and faithful missionary of the Cross.

Application was made to the Presbytery of Markethill, some of whose members, had before, from time to time, occasionally preached there. The promise of a large room had been obtained, but misrepresentation and malignity prevailed, and it was afterwards refused. The people had collected to the number of about two hundred, and rather than be disappointed, they insisted on hearing a sermon out of doors. Their solicitations were complied with, and the preacher declares he never preached with more satisfaction in his life. Since then they have rented a place in which the worship has been conducted, and propose to set about building a house. Your secretary has very lately had an interview with Mr. Warner, the proprietor of the estate, who expresses much satisfaction. and who feels inclined to afford them every encouragement by giving them ground rent free. and a lease renewable in perpetuity."

In March, the same year, the writer states, "The persecution we met with forwarded our views, as is generally the case. The people have rented a house in town for a year, but they have an ultimate view to the house of which I wrote you, or perhaps they will build next summer."

In July 1823, the report reads:—

"This place has been supplied with preaching, but, from causes which the Committee are not able fully to explain, prospects have not been latterly so promising as in the early part of the year. In the month of August last (1822) a unanimous call, subscribed by fifty persons, in favour of Mr. James Shaw, was sustained by the Presbytery of Markethill. Mr. Shaw declined the call, but the Committee feel themselves bound to state, that his laborious exertions while there, were creditable to himself, and were very useful to the people.

From this wide field of usefulness in that district of country, the prospects of success, if a zealous minister were fixed, and the steady attachment of the friends of religion, amid many discouragements and appalling difficulties those preachers who have been recently there warmly urge upon the Committee the importance of continuing to supply them with the Word of Life."

Supplies were continued for a while, and at length relinquished. In 1825 it was reported that "preaching had been discontinued on account of many discouragements, but on application of some inhabitants to the Presbytery of Armagh, a probationer was sent." These difficulties were "about to be overcome when disappointments by two probationers cast a gloom over the cause." In this way Kilkeel passed from under the care of the Presbytery of Markethill to that of Armagh, in March 1825. A year later a call was made out in favour of Mr. James Rentoul, who refused to accept it. A call to Mr. Dawson Crawford in November, the same year, was also declined. To be rejected twice was very discouraging to the congregation, but their next venture was successful. The Rev. John Allen was installed on August 21, 1827. He had supplied the congregation for a considerable time previously. He was formerly minister of Caledon, but in 1823 had gone to America to secure a legacy that had been bequeathed to him. His petition for leave of absence was judged to be irregular, and while he was away on business, his pulpit was declared vacant. He returned to find himself disannexed, and so was free to take up work in Kilkeel. The congregation met then in "an exceedingly small room," but Mr. Allen rented a large house, which not only accommodated his family, but provided a large room capable of holding two hundred, which served as a meeting-house. In 1828 a church was erected on a rood of ground which had been purchased to serve as a site and as a cemetery. It was expected that the church would be completed in November. Every Sabbath evening Mr. Allen preached in Annalong, where he had even a greater congregation than in Kilkeel. In June 1828, he wrote: "In Mourne there are many who call themselves Presbyterians who never heard the joyful sound, and never saw, either, publicly in the house of prayer, or, privately, in their own homes, a minister of the Gospel. The people belonging to our communion are poor in general, but that the poor had the Gospel preached to them was mentioned by the Saviour Himself as one of the evidences, peculiarities, and blessings of His coming."

Mr. Allen and some members of the congregation disagreed on financial matters, and when the affair was brought before the Synod in 1831, he gave full satisfaction and then handed in his resignation of the congregation. He emigrated with his family to America.

SECESSION CONGREGATIONS

The next minister was Mr. George Nesbitt, a native of Rockcorry, who was ordained on September 21, 1831. In 1834 he married a daughter of Mr. Robert McCullough, Woodburn Cottage, County Monaghan. He retired from active duty in 1874, and died on May 11, 1888.

KILLYLEVIN

This congregation had its origin in a singular dispute which was carried on for a period in the congregation of Castlecaulfield, of which the Rev. John Bridge, M.A., was minister. This remarkable quarrel, which concluded in the disannexation of Mr. Bridge, has been already outlined in the historical sketch of Castlecaulfield congregation.

About one-third of the members, chiefly resident in Killylevin district, considered that Mr. Bridge was treated harshly, and resolved to adhere to him. To retain his services they built a small meeting-house at Killylevin, three miles from Castlecaulfield, in 1830, and the little congregation was received by the Presbytery of Tyrone.

In August 1834, the Rev. James Kinnear, Clenanee, complained that the meeting-house had been erected in the centre of his congregation, and petitioned that the matter should be brought before the Synod. At a visitation held on June 14, 1836, it appeared that there were twenty-six seats in the meeting-house, and that the freewill offering system was in operation. A lease in perpetuity was promised, and the stipend amounted to forty pounds.

Mr. Bridge was killed accidentally on January 15, 1841, after which the congregation ceased to exist. A Committee was appointed to investigate the circumstances, who discovered that a debt of seventy-five pounds was owing to Mr. Richardson Bell, who had been sued by the contractor for this amount. The Committee supplied the congregation with preachers, but the small attendance, the meagre financial support, and the proximity to two other meeting-houses, induced them to recommend its extinction. They added that if the debt could be liquidated, and the lease secured, the meeting-house would be most valuable as a school in that locality. The Committee was reappointed and instructed to exert themselves in having their recommendations carried into effect.

KILREA

The origin of this congregation, like that of many others, is obscure. It probably existed for a year or two as a struggling cause before it came to be recognized in the

Minutes of Presbytery or Synod. It is on record that the first meetings were held in a linen-cloth sealing-room in Bridge Street. On January 9, 1832, this small body of people petitioned the Presbytery of Ahoghill to be taken under their care and to be supplied with preaching for two Sabbaths by ordained ministers. This was granted and Mr. Knox of Portglenone, and Mr. Foy of Bellaghy were appointed to preach on the second Sabbath of February and of March, respectively. At the same time a deputation was appointed to wait on the agent of the Worshipful Mercers' Company to solicit their countenance and patronage.

In April the request for supply of ordained ministers was repeated, and in July there was a petition for a hearing of Mr. Acheson, probationer, for a month. Mr. Acheson apparently did not meet their requirements as the request for ordained ministers was resumed.

At length in January 1833, a request was made for a moderation, which was granted, and a call was drawn up for Mr. James McCammon who had been licensed by the Presbytery of Down in July previous. The stipend promised was twenty pounds with increase. Mr. McCammon was ordained in the open air on June 18, 1833, when the attendance numbered about two thousand. Mr. McCammon busied himself for the next five years making provision for the erection of a meeting-house. It was erected in 1838 at a cost of nearly five hundred pounds, of which two hundred pounds remained unpaid when Mr. McCammon died on March 16, the following year. It appears that he assisted in the work of building and injured himself by over exertion.

Mr. McCammon was succeeded by the Rev. Joseph Dickey, who was ordained on March 31, 1840. He was a son of the Rev. Joseph Dickey of Carnone. He married a daughter of Mr. Robert McCahon of Kilrea, and died on September 28, 1883, aged seventy.

The Rev. Robert John Smyth, M.A., was a son-in-law.

LEITRIM

Occasionally called Benraw. To the Presbytery of Down the Rev. James Porter, Drumlee, made a verbal petition for supplies, indicating that there were upwards of a hundred families in the neighbourhood. This was on April 22, 1834, and in July he was able to state that they had one hundred pounds in hand with which to erect a meeting-house. A year later the congregation petitioned

SECESSION CONGREGATIONS

Presbytery for a moderation, and promised an annual stipend of twenty-five pounds. On October 6, 1835, a call was made out to Mr. John Henry, and after the usual period of probation, he was ordained on March 29, 1836. The meeting-house was built shortly afterwards. Mr. Henry was a son of Mr. Brice Henry of Garvaghy. He served here one day short of forty-nine years as he died on March 28, 1885.

The Rev. John Edgar Henry, M.A., 2nd Ardstraw, Canterbury, and Strand (Derry), and afterwards Professor in Magee College, Derry; and the Rev. Samuel Rae Henry, 2nd Portglenone, were his sons.

LETTERKENNY

Mr. Andrew Spratt, son of Samuel Spratt, farmer, Newry, and a licentiate of the Presbytery of Down, was ordained here on August 30, 1821. In 1825 he married the only daughter of Mr. John Henderson, Ballyholly. During his ministry he received the degree of D.D. from an American University. He died suddenly on July 11, 1858.

LISBELLAW

In October 1821, the Presbytery of Monaghan received a petition from a body of people in this district, requesting to be received as a vacant congregation and to be supplied with preaching. The Presbytery appointed the Rev. Joseph Wilson, Clarkesbridge, to begin a mission on Sabbath, November 24, which he did, and had about fifty people present. In January 1822, Mr. James Green, probationer, was sent, who expressed himself as "shocked at the ignorance of the people" in the matter of evangelical truth. In a further petition to the Presbytery it was stated that "the precious seeds of truth had been sown in that part of the country many years ago by an able and pious minister of the Synod of Ulster." The reference here is to the Rev. James Taylor, who laboured in Fermanagh (1675-80).

In 1822 a site was obtained for a meeting-house, and on August 27, Mr. James Green, son of Mr. John Green, farmer, Moneymore, was ordained. In 1827 Mr. Green was suspended for three months for violating the law of the Church with regard to marriage. As he persisted in this practice Synod, in 1828, disannexed him from the congregation, and finally deposed him.

Three brief ministries followed. Mr. Samuel Bingham, a native of Mourne, was ordained on August 18, 1829, and resigned on April 5, 1831, on receiving a call to Liverpool. He was succeeded by Mr. Joseph O'Reilly, a convert from Roman Catholicism, who had been educated by the Irish Evangelical Society, Dublin. Mr. O'Reilly was ordained on August 23, 1831, and, in the same year, he married Miss Mary McIlwaine, Gledstown. He died on July 29, 1836. After Mr. O'Reilly came Mr. Samuel Martin, a native of Rathfriland, who was ordained on March 29, 1839, and died on October 20, 1850.

MAGHERAHAMLET

Called for a time Drumgavelin. A petition bearing fifty-nine signatures, some heads of families and some individuals, was presented to the Presbytery of Down on April 26, 1825, requesting supplies of preaching for three or four Sabbaths in Drumgavelin. Mr. Rogers of Glascar began a series of services on June 25. These services were continued from time to time while the congregation was in a weak state. In 1827 the congregation was greatly strengthened by a number of families who withdrew from the Secession congregation in Ballynahinch where an acrimonious dispute had been carried on for a lengthened period. The congregation was further encouraged on receiving the pleasing information that Mr. McIlwain had bequeathed a site for a meeting-house, and that the landlord, Colonel Forde, had expressed a wish "to see a decent place of worship in that part of his estate."

A call was made out to Mr. Thomas Martin on October 13, 1829, with fifty-four signatures attached, and offering an annual stipend of twenty-six pounds. Mr. Martin declined to accept it, and one presented to Mr. David Park in March following was also declined, as he had already accepted a call to Carrowdore. On July 6, 1830, a call offering thirty pounds of stipend was drawn up in favour of Mr. David Martin, but this suffered the same fate as the two previous ones. Finally, the Rev. Thomas Clarke of Mountmellick received and accepted a call, and was duly installed on May 24, 1831. Mr. Clarke was a native of Sixmilecross district. He married a Miss Campbell from the neighbourhood of Dromara. His death occurred on June 9, 1861, at the age of fifty-nine.

The Rev. David John Clarke, 2nd Lisburn, was a son, and the Rev. Alexander Williams Whitley, Magherahamlet, was a son-in-law.

SECESSION CONGREGATIONS

MIDDLETOWN

A supplication from the people of Middletown came before the Presbytery of Armagh on July 25, 1826, requesting "supply of sermon." This request was granted and supplies were continued till June 20, 1827, when a call was made out to Mr. Samuel Hendren, M.A. The stipend offered was only twenty-four pounds, but Mr. Hendren accepted the call and was ordained on November 7, 1827. Mr. Hendren was the fifth son of Mr. John Hendren, farmer, Mullabrack. He married the widow of the Rev. David Moore, Markethill. The Synod in 1839 suspended him for intemperance and placed him under the care of a Committee, who restored him in October following. The visitation of the congregation in July 1840 revealed that his stipend was only eleven pounds, and that there was a building debt of forty-six pounds.

Mr. Hendren died on July 26, 1867.

MONEYMORE

The first intimation of the existence of this congregation appears in the report of the Presbytery of Lower Tyrone to Synod in 1824. We presume that it was begun a considerable time prior to its acceptance as a vacant congregation. Mr. Samuel Mitchell, a licentiate of the Presbytery of Belfast, was called to be the first minister. He was ordained on June 30, 1826, but resigned on October 4, 1831, and joined the General Synod of Ulster. Mr. Mitchell was under call to Clonmel when he died at Kingstown on February 23, 1832.

The next minister was Mr. George Robert Thompson, who entered on a troubled ministry when he was ordained on July 24, 1832. His difficulties were not the issue of the practice of any positive vice, but of incompetence and the lack of tact and wisdom. A letter from the Rev. John Barnett, his neighbour, addressed to the Presbytery, led to a visitation of the congregation on July 1, 1834. A petition from five members of the Session, praying that Mr. Thompson might be disannexed, gave the matter at once an aspect of seriousness. The Presbytery deferred minute inquiry for a fortnight, and, when it met again, the elders stated that there was general dissatisfaction as to the "matter and manner" of Mr. Thompson's preaching. They declared that it was "ambiguous and formal, and such

as led them to suspect his unsoundness in the faith." They impeached him further with neglect of visiting and catechizing families, and pointed out that he had failed to keep the usual Records and Registers associated with congregational life. Yet on being questioned two of the elders believed that Mr. Thompson's continuance would be injurious to the congregation, two were silent and one dissented.

Mr. Thompson, in reply, pointed out that thirty-eight families had been added to the congregation since he was ordained, and that there were at present upwards of eighty families in connection. He added, moreover, that since his ordination he had only received thirty-two pounds as stipend in two years.

With four commissioners added the Presbytery resumed the inquiry on August 8, when, to their former allegations, the elders pointed out that he frequently repeated his sermons, made personal allusions from the pulpit, baptized and rebuked privately without their knowledge, and sang Psalms of a pointed and annoying kind.

Mr. Thompson, on the other hand, gave a good report of the work done in the congregation, and said that he believed that his want of success in liquidating the building debt was the cause of any dissatisfaction that existed.

The Presbytery was of opinion that, all things considered, it would be best for Mr. Thompson to resign his charge before November 11. Mr. Thompson refused to comply with this decision, and, when the day arrived, he informed the Presbytery that a petition had been forwarded from the congregation on the subject. This petition revealed that seventy-one members expressed strong attachment to Mr. Thompson, declared their resolve to abide by him, and concluded by entreating his continuance with them.

A counter petition bearing sixteen names, impugned Mr. Thompson as deficient in ability and heart for the sacred office, and charged him with having an unhappy temper and with being very imprudent. Partisans from both sides were present, and so constant and insuppressible were the interruptions that the Presbytery was forced to retire to an inn to secure the necessary peace and freedom. The Presbytery decided to suspend Mr. Thompson, and to put the congregation in charge of a Committee to deal with the people, and also the elders, seeing that they, too, were chargeable with great delinquency. On April 1, 1835, Mr. Thompson was restored to his office, but as some of the Presbytery pro-

SECESSION CONGREGATIONS

tested, the matter was brought before the Synod. The Synod allowed the restoration to stand, but disannexed Mr. Thompson from the congregation. Circumstances rendered this decision futile, as Mr. Thompson was fully restored in February 1836.

In the years 1842 and 1843 Mr. Thompson underwent further suspension, disannexation, restoration, and suspension, and the last we hear of him is in connection with a memorial to the General Assembly in 1845 praying for restoration. He was restored and placed under the care of the Presbytery of Tyrone.

MOUNTMELICK

Services were begun here in 1821, but after some time they were discontinued. They were resumed in 1826 by the Rev. Alexander McIlwaine, who preached in a room and reported favourably. Messrs. Crawford and Rentoul, probationers, were appointed to follow Mr. McIlwaine, each continuing for six months. In the course of the year the congregation increased to upwards of one hundred, and expressed their desire for a stated minister. The erection of a meeting-house was also proposed, but, as the landlord was a minor, a lease could not be obtained.

Mr. Thomas Clarke was ordained on September 25, 1829, in a large room over the market-house, as the usual place of worship proved too small for the large number who attended the service. The Rev. Joseph Lowry and the Rev. John Coulter, Commissioners from the Presbytery of Down, in company with the Rev. David Stuart, Dublin, conducted the ceremony of ordination.

Mr. Clarke resigned on receiving a call from the newly-organized congregation of Magherahamlet, where he was installed in May 1831. After his resignation the congregation was supplied for a period by licentiates, but in a short time these were discontinued and the congregation became extinct.

In 1843 the General Assembly resumed the work in this district and the congregation was re-established.

NEWMILLS (Co. Tyrone)

In June 1835 it was intimated to the Presbytery of Tyrone that for some time past this body of people had been supplied with preaching. They now petitioned to be received as a vacant congregation. To the Synod in 1837 it was

THE SECEDERS IN IRELAND

reported, that a commodious meeting-house had been erected at a cost of one hundred and eighty pounds, of which sum the Earl of Castlestuart had contributed fifty guineas. It was further stated that the Earl was desirous that a suitable person should be ordained, who could also act as chaplain at Stuart Hall, and be resident in his family. A deputation was appointed to explain to His Lordship, that however willing they might be to accede to his wishes, licentiates were so scarce that it was not practicable to do as he desired at present, but that they would settle a suitable person in the congregation as soon as possible, and arrange that he should give part of his labours at Stuart Hall.

A call was given to Mr. Archibald Kennedy in October 1837, and another to Mr. John Lyons in the following February, both of which were declined. Mr. William Brown, from the district of Ahoghill, was ordained on March 12, 1839. For some time after his ordination Mr. Brown was laid aside by ill-health, and this, with the debt resting on the meeting-house, marred the progress of the congregation.

Mr. Brown resigned on November 2, 1841, and emigrated to Canada, where he was installed at Uxbridge on June 23, 1847. He was suspended in 1850 and died in 1853.

NEWTOWNSTEWART

The Presbytery of Donegal began a mission here in 1826, and a congregation was quickly established. In 1827 a meeting-house was built on a free site granted by the Earl of Blessington. On May 17, 1827, Mr. John Martin, a son of Mr. William Martin, Markethill, was ordained. In 1834 he married Jane, daughter of the Rev. William Dickey, Carnone. Mr. Martin resigned on July 7, 1837, and was succeeded by Mr. Francis Little, a native of Keady. Mr. Little was ordained on October 3, 1838, and died on February 4, 1877.

[Mr. Martin was installed at Warrenpoint on September 27, 1842, and acted as clerk of the Presbytery of Newry, 1844-7. He resigned on January 28, 1847, and went to reside in Derry.]

PORTGLENONE

This congregation began with services which were held in the court-house. In 1818, when the Burghers and Anti-burghers united to form one Synod, four ministers of the

latter section expressed their disapproval by absenting themselves from the meetings of the Synod. These ministers were the Revs. Thomas Carmichael, Wm. Wilson, Samuel Craig, and Wm. Munnis. Synod constituted these dissentients into the new Presbytery of Ahoghill, and it was this Presbytery who ordained Mr. James Knox on August 29, 1821. Mr. Knox was the fourth son of Mr. James Knox, farmer, Ballymoney, and, in 1825, he married his cousin, a daughter of Mr. Charles Knox of Dervock.

Mr. Knox proved to be a good Presbyterian, as he attended the Synod regularly, and set a good example to his co-Presbyters, who, in time, began gradually to attend. Mr. Knox retired in 1876, and died on November 14, 1883, aged eighty-four.

SEAFIN

Seafin was opened as a Mission Station by the Rev. William Bell, Bailieborough, in the beginning of 1827. The little congregation contributed partly to its own support, but when the Home Mission Fund became exhausted, the services were discontinued. In April 1828, the people urgently appealed for a resumption of the services, requesting that Mr. George Foy, probationer, might be sent, and stating that they had collected forty pounds for the purpose of erecting a meeting-house. Mr. Foy was appointed as requested, and reported that the congregation was prospering.

It appears that the place of meeting was five miles from any Presbyterian congregation, and was situated in a neighbourhood generally Protestant with the exception of one district. The services were held in the dwelling-house of Mr. Edward Wauchope, but the building of a house of worship was in contemplation. In 1831 it became self-supporting and gave a call to Mr. James Clarke, who was ordained on November 29, the same year. To Synod in 1832 it was reported that the accommodation was bad, only a farmer's barn, but that Lord Farnham had readily granted a free site and trees to plant it. Mr. Clarke also appealed to the Managers of the Mission Fund for pecuniary aid towards his support. He said that his remuneration was so small that he did not wish to name it, and that he was in debt. The Mission Board relieved him, and he maintained his ground successfully. In 1843 he married a daughter of Mr. James Berry, Killeshandra. He retired in 1869, and died on August 8, 1884. Mr. Clarke was from the neighbourhood of Newtownhamilton.

THE SECEDERS IN IRELAND

SEAFORDE

A paper "from a great number of people in and about Seaforde" was laid before the Presbytery of Down on April 13, 1824. These people requested that the Gospel might be preached to them, and intimated that they were inclined to form themselves into a congregation in connection with the Secession Church. The Rev. Thomas McKee, Castlewellan, was appointed to preach on May 9, and a promise was given that supplies would be continued for a time.

On July 30, 1825, the congregation considered themselves ripe for a moderation as they numbered "thirty families and had good reason to expect more in a short time." They would not name the amount of stipend which they could raise, but stated that thirty pounds had been subscribed for the erection of the meeting-house, which was now ready for the roof. The business so far had been conducted with great economy, as all expenses were paid, and there was a balance in hand.

On November 1, 1825, a call was made out to Mr. Robert McCormick, who however was not ordained till April 18, 1826. The stipend promised was twenty pounds. Mr. McCormick was the eldest son of Mr. Edward McCormick, merchant, Antrim. He married (1) Sarah, eldest daughter of Mr. Wm. McCammon, Senr., Drumgooland, on September 10, 1828, and (2) Elizabeth, daughter of Mr. Wm. Jennings, Seaforde. Mr. McCormick died on December 21, 1838, aged forty.

Mr. McCormick was succeeded by Mr. John Andrew McMordie, who was ordained on August 13, 1839. Mr. McMordie was the third son of Mr. Hans McMordie of Ballievy, near Banbridge, and was born on March 17, 1817. He married Margaret, only child of Mr. William Kirkpatrick, of Cumran, on August 13, 1839, and died at Rosconner Cottage on July 18, 1879.

Hans McMordie, Esq., M.A., LL.D., Barrister-at-Law; Dr. William K. McMordie, Belfast; David McMordie, C.E., Sydney, N.S.W.; and Robert James McMordie, Cabin Hill, Belfast, were sons. The last was Lord Mayor of Belfast, 1910-14, and during the same period was M.P. for the East Division of the city.

SESKINORE

For a considerable period this congregation was called Newtownparry. The statements with regard to its origin are conflicting. In July 1824, the Rev. Alexander Henry,

Kingsmills, reported that when passing through the village one Sabbath morning on his way to preach at Emaroo, he was shocked to see a Presbyterian going out to cut grass. Next Lord's Day he was waited on by three men who requested that the Gospel might be preached in the village. Mr. Henry brought the matter before the Presbytery, and was authorized to begin a mission there. He informed the petitioners that on next Sabbath morning he would preach at nine o'clock, when on his way to Trillick. The meeting was very encouraging, as the "audience was surprisingly numerous," and there was free access to the market-house. From this time supplies were sent regularly until a congregation was organized.

In 1825 a member of the Presbytery of Upper Tyrone pointed out that this was not altogether a new mission, as he had preached in Seskinore occasionally for upwards of twenty years. At any rate, a site was obtained and the members of the congregation engaged for a stipend of twenty-five pounds per annum. The first minister was Mr. Andrew Graham, son of Mr. John Graham, Garvaghy, who was ordained on June 14, on a stipend of twenty pounds.

Mr. Graham undertook the erection of a meeting-house¹ on his own responsibility and at his own expense, hoping to raise the money by public subscription after the work had been completed. He found, to his great grief, that public spirit was less pronounced than he anticipated, and debt and disappointment told upon his health.

Mr. Graham married a daughter of E. Lawson Long, R.N., Mullaghmore. He resigned this charge on January 2, 1853, on being appointed a missionary to Victoria. His first Colonial charge was Kalkallo, where he was installed on January 4, 1854. On December 2, 1857, he was translated to Longwood as a pioneer minister. He died at Longwood in 1869.

TARTARAGHAN

Under the name of Derrycora, a verbal petition was made to the Presbytery of Armagh on May 13, 1823, for supply of sermon. This was granted and maintained with such success that in January the following year the congregation petitioned for a moderation. The Presbytery sent a deputation to inspect the state of the congregation and make report. This, when made, was considered sufficient to

¹ Lease dated November 13, 1827.

THE SECEDERS IN IRELAND

warrant a moderation, and so a call was made out to Mr James Shaw in July 1824. The stipend promised was twenty-two pounds. Mr. Shaw was ordained on November 4, 1824. He was third son of Mr. Thomas Shaw, former, Ahorey. He died on February 13, 1838.

The next minister was Mr. Hugh Porter, who was born at Kilree, Newry, in 1817. He was licensed by the Presbytery of Armagh on January 9, 1839, and ordained on March 28 the same year. On January 3, 1840, he married a daughter of Mr. John McMillan, Carricklongfield, Caledon, and sister of the Rev. John McMillan, of Lylehill. He resigned on May 24, 1841, on a call to Dunboe, and was installed on September 14, 1841. From here he removed to New Row, Coleraine, where he was installed on August 8, 1843. He was thus minister of three congregations in a ministry of seven years' duration, as he died at his father's residence on June 9, 1846, aged twenty-nine. He was interred at Jerret's Pass.

TOBERKEIGH

Toberkeigh had its origin in feelings of love and respect for the Rev. John Simpson, Bellaghy, "one of the old school." Mr. Simpson was born near Bellaghy in 1797, and was ordained there in June, 1826. He was installed at Toberkeigh in 1830. His wife was a daughter of Mr. John McCay, Croaghmore. Mr. Simpson died on April 15, 1869.

MINOR SCOTTISH SYNODS

The Original Associate (Burgher Synod)

IT is necessary to revert to Scotland for the history of this little Synod, which arose out of an unseemly dispute, long drawn out, and attended with a considerable amount of bitterness. In May 1795, the Rev. John Fraser of Auchtermuchty presented an overture to the Burgher Synod setting forth reasons why subscription to the standards of the Church should be modified. The doctrine of the Confession of Faith with respect to the power of the Civil Magistrate, and the perpetual obligation of the Covenants upon posterity, were specially emphasized as tenets which had become stumbling-blocks to many, and that, on account of these, some of the younger brethren had refused to give unlimited assent to the questions of the Formula. The petitioner pointed out that the members of Synod were fully aware of this, and therefore he thought "it highly necessary that the Formula should be altered, and rendered more consistent with the sentiments of all our ministers, elders, probationers, and students." Evidently, Mr. Fraser anticipated trouble, as he concluded with a prayer that truth and peace might prevail.

The expected happened, for Mr. Fraser's representation began a series of discussions which was carried on for the next four years with increasing animosity, and at length resulted in an unhappy division. In 1799, the Synod, by a great majority, decided to prefix to the Formula of subscription a declaration disowning all compulsory measures in religion. This declaration is usually referred to as the "Preamble."

The adoption of this measure by the Synod was held by some to be a departure from the principles of the Church of their fathers, and, as a protest, three ministers met in Glasgow on October 2, 1799, assumed the name of "Old Light¹ Burghers," and constituted themselves into a

¹ The terms "Old Light" and "New Light," as applied to *Seceders*, refer not to doctrine, such as maintaining or denying the Divinity of Christ, but only signify those who differ in some points from the Confession of Faith, and repudiate part of the Secession Testimony.

Presbytery independent of the Synod. In a short time they were joined by six ministers without charge, two of whom, Messrs. John Thomson and Francis Archibald, had served in Ireland. By September 1805 their number had increased to fifteen, which, for better oversight and greater facility in business, were divided into three Presbyteries, constituting "The Associate Synod," which, for distinction was generally known as the "Original Secession Synod." In 1839 there were forty congregations, of which thirty joined the Established Church.

With one exception it is this Synod which is referred to in the memoranda of the congregations which follow, especially at their commencement. For the sake of this excluded congregation, and the issue of further Synodical divisions and unions which followed, it is necessary to sketch similar controversies which took place among the Antiburghers.

The Constitutional Presbytery (Antiburgher)

The "Old Light" controversy really began among the Antiburghers. In 1791 the Synod were overtured to take steps towards simplifying and modernizing the Secession Testimony. A New Testimony was agreed upon and a committee was appointed to prepare a draft suitable to the times. When the draft was laid before the Synod in May 1793, that prolific source of doubtful disputation, the power of the Civil Magistrate in matters of religion, was pounced upon and bandied *pro* and *con* with mutual and increasing resentment. So much time was spent in this irritating exercise, that the Synod appointed an interim meeting in October, when the subject of magisterial authority in the Church and other questions involving the old principles of the Church, would be resumed.

Without entering upon a narrative of the prolonged discussions which agitated the Synod at this period, it will be sufficient for our purpose to state that the New Testimony was agreed upon. Out of respect to a few objectors the new standard was not hastily adopted, as it was May 1804 before it became a term of communion. Protests and remonstrances engaged the attention of the two following Synods. Tender and affectionate replies were given in the hope of avoiding schism. But "Old Light" Antiburghers were not to be won by mild and moderate expressions from men whom they believed to be pursuing a course of backsliding. They refused to respect the

sentiments of those who sought to modify the Confession and the Covenants in the least degree. They declined the Synod and the company of men of such audacity, and on August 28, 1806, formed the "Constitutional Presbytery." This Presbytery consisted of only four ministers at its inauguration, and, during the twenty-one years of its existence, only seven more were added.

The Synod of Protesters (Antiburgher)

In 1818 the Irish Burghers and Antiburghers coalesced and formed one Synod. In 1820 the Scottish brethren followed their example and formed "The United Associate Synod." The Burghers were entirely unanimous in their desire for union, but among the Antiburghers there were nineteen to whom the union was more or less obnoxious. The majority of these, however, merely expressed their dissent and proceeded no further in their protest. But there was a minority who refused to be appeased, and, following their own counsel, proceeded to form a Synod and to act in a corporate capacity. In May 1821 seven ministers with five elders met in Edinburgh, and constituted themselves "The Synod of Protesters." A little later they were joined by three other ministers and a probationer, Mr. John Barnett, a native of Belfast, who afterwards became an eminent minister in his own country. The principal business of this Synod during the six or seven years of its existence was the promotion of a union between the Constitutional Presbytery and themselves. Both were of the Antiburgher persuasion, similar in policy and temperament, which would lead us to expect a speedy and complete fusion of the two bodies, yet it was May 1827, before they blended into one under the designation of the "Original Secession Synod" (Antiburgher). It consisted of about twenty ministers.

The United Original Secession Synod

We have now two "Original Secession Synods," one Burgher and the other Antiburgher. This was a period when both parties discovered that internal divisions were an ecclesiastical evil, and that unity was desirable. In 1832 a Joint Committee, animated by these sentiments, had agreed upon articles whereby it was hoped that the two Synods would be welded into one. At this point Professor George Paxton indiscreetly revived the question of the Burgess-oath which had split the Seceders into two Synods in 1747.

He insisted that the Burghers should acknowledge that it was sinful to swear this oath, and, on their refusing to do so, negotiations were interrupted for the next eight years. When the subject of union was resumed it was found that the great majority of the Original Burgher Synod, the staunchest section of the Secession, had returned to the Established Church. In acts and deeds this Church had for years been returning to the principles of their standards, which enabled the Original Burghers, in "following out the design of their testimony," to enter the Establishment. In this manner the Original Burgher Synod became extinct in 1839. A small remnant refused to take this step. Negotiations with the Original Secession Synod (Anti-burgher), were resumed. In September 1841, a basis of union was prepared, and, on January following, agreement was reached, the Burgher section humbly acknowledging "that the swearing of the Burgess-oath is sinful." The union was appointed for May 18, 1842. Only five Burgher ministers were present, of whom the Rev. John Downes of Boardmills was one. The other Irish ministers belonging to the remanent Synod signified their adherence afterwards. The designation adopted was the "United Original Secession Synod," and as such it joined the Free Church of Scotland in May 1852. On this occasion the Revs. John Millar of Toberdoney, Andrew Thomson of Garvagh, and William Mathews of Ballylintagh, were present as consenting parties. Mr. Downes had been received into the Irish General Assembly the previous year.

Congregations in Ireland connected with these Scottish Synods.

BALLYLINTAGH

The acceptance of Regium Donum on the basis of classification accounts for this congregation. For many years, in union with Garvagh, it was served by the Rev. William Stewart, who was ordained on October 9, 1817. Mr. Stewart is stated to have died on November 11, 1845, but apparently his ministry ceased for a considerable period before this date. The congregation petitioned the United Original Secession Synod, on April 28, 1841, for "supply of sermon." In November, the same year, the congregation agreed to unite with this Synod, and applied to the Presbytery of Ayr to constitute the ruling elders among

them as a session under their inspection, and in subordination to the Synod. On June 9, 1843, the Rev. John Downes presided at a moderation, when a call was made out in favour of the Rev. William Mathews of Dunning. The stipend offered was sixty pounds. Mr. Mathews was installed on September 6, 1843. In 1852 Mr. Mathews and a section of the congregation joined the Free Church of Scotland. The other section adhered to the United Original Secession Synod, and built a new meeting-house in the townland of Dromore. Ballylintagh congregation was received into the General Assembly in 1863.

BALLYNAHINCH

This congregation was founded by a number of persons previously members of the Secession Church in this town. After the death of the Rev. Dr. Edgar in 1826, the appointment of a successor occasioned a dispute of a prolonged and vehement character. There was a party in the congregation which was disposed to wait until Mr. David Edgar, a son of their late minister, had finished his collegiate course preparatory to receiving licence to preach. Another party favoured a particular candidate and petitioned the Presbytery of Down to proceed towards an immediate settlement.

The party which favoured Mr. Edgar after much strife and division prevailed, whereupon the opposing party, apparently sufficiently numerous to form a congregation, withdrew, and applied to the Original (Burgher) Secession Synod to be received into connection.

The first minister was the Rev. James Thomson, a native of Kilmarnock, who was ordained on December 31, 1830. Immediately after his settlement a meeting-house was built, which was defective either in its construction or accommodation, as it had to be rebuilt in 1847. On January 3, 1831, Mr. Thomson married Miss Jane Brown, third daughter of Mr. James Gibson of Saltcoats. In 1838 Mr. Thomson and his congregation were received into the communion of the Synod of Ulster. On November 8, 1839, he resigned Ballynahinch on a call to Magherally, where he was installed on February 26, the following year. He died on October 27, 1883, aged eighty-four.

The Rev. James Thomson, of Belturbet, the Rev. John G. Thomson, of Lissara, Dr. William Thomson, of Anahilt, Dr. Hugh W. Thomson, of Belturbet, and Thomas C. Thomson, of Seapatrick, were his sons.

THE SECEDERS IN IRELAND

BOARDMILLS (Second)

This congregation had its origin in a dispute about the reception of the Royal Bounty on the basis of classification. A large minority seceded, and, forming themselves into a congregation, petitioned the Original Secession Synod, on November 3, 1811, for "supply of sermon," which was **granted**. Under the guidance of this Synod, a kirk-session was elected in May 1813, and the congregation was properly constituted. About this date a meeting-house was erected, with a taunting inscription above the entrance, "For Christ's free men." In August, the congregation petitioned the Synod for a moderation, promising, at the same time, a stipend of eighty pounds. The Synod granted a moderation but stipulated that the stipend should be paid in British currency, and that a convenient house should be provided for the minister. A call was made out in favour of the Rev. Robert Aitken, Kirkintilloch, but the Synod refused to translate him. Mr. John Shaw, a native of the district, and member of the congregation, was subsequently called, and, on March 18, 1816, he was ordained by the Presbytery of Glasgow. Mr. Shaw was educated by Professor Rogers in the Divinity Hall at Cahans. In 1817, Mr. William Stewart was ordained to the pastoral oversight of Garvagh and Ballylintagh in connection with the Original Secession Synod. In 1818 Messrs. Shaw and Stewart requested the Synod to erect them into a Presbytery, to be called the "Associate Presbytery of Down and Derry." This request was granted, and the first members of this Presbytery were Messrs. Wm. Shaw and Joseph Warden with the ministers named above.

Mr. Shaw's ministry in Boardmills was brief, as he died on May 23, 1825, aged thirty-seven. He was succeeded by Mr. John Downes, who was born in Falkirk in 1802. He received his education at the local Grammar School and at the University of Glasgow, and was licensed in 1821 at the age of nineteen years. He received calls from congregations in Whitburn, Kennoway, and Pollockshaws, but ultimately accepted the call to Boardmills in 1826. At this date the congregation had a membership of eight hundred. These statements are extracted from the preface of a sermon by Mr. Downes, entitled *The God of Bethel*, published in Kirkintilloch, where his friend the Rev. John Blackley ministered (1848-66). This pamphlet is undated. In 1839 the great majority of the Original Secession Synod united with the Church of Scotland, leaving a small minority to protest. Of these some joined the National Church in a short time, one

joined the Reformed Presbyterians, and the remainder were incorporated in the United Original Secession Church in 1842. Mr. Downes was received into the Irish General Assembly in 1851, and on August 7, 1855, he resigned the congregation of Boardmills and emigrated to Australia. He died at Clunes, Victoria, in 1866.

BOLAY and MYROE

The first minister here was the Rev. David Lynch who had been licensed by the Presbytery of Glasgow on December 31, 1822. He was ordained in 1825. To the Synod of Ulster in 1838, the Presbytery of Limavady reported "that on the 5th of January last, the Rev. David Lynch, and the congregation of Derrymore, in connection with the Associate Synod of Original Burghers," were received into the Presbytery.

GARVAGH

The history of this congregation is similar to that of Boardmills. The existing congregation was divided in 1809 in consequence of the Burgher Synod accepting the Regium Donum on the principle of classification. The objectors erected a meeting-house, and in union with another body of dissenters at Crossgates, petitioned the Presbytery of Glasgow for "supply of sermon" on November 3, 1811. On August 4, 1813, in conjunction with Ballylintagh they applied for a moderation, and offered to subscribe eighty pounds as stipend. The Synod granted a moderation on the same terms as those imposed on Boardmills, viz., that the stipend should be paid in British Currency and that a suitable residence should be provided for the minister. A call made out to the Rev. James Smith, Alloa, bore upwards of two hundred and fifty signatures, yet the Synod declined to translate Mr. Smith. On September 24, 1814, a call was addressed to Mr. Thomas Hislop, probationer, who accepted it, and was entered upon trials for ordination. On second thoughts Mr. Hislop declined to accept the pastoral charge, an action that evidently depressed the congregation, as three years elapsed before they were prepared to issue another call. On October 9, 1817, Mr. William Stewart was ordained to the pastorate of Garvagh in East Campbell Street Church, Glasgow, and was introduced to the united charges of Garvagh and Ballylintagh by the Rev. John Shaw, Boardmills. In the following year these two ministers

THE SECEDERS IN IRELAND

and their congregations were erected into the "Presbytery of Down and Derry." Mr. Stewart's connection with this congregation seems to have terminated about the year 1833. The congregation now entered upon a second series of calls, which, for one reason and another, proved futile. At length the Rev. Andrew Thomson was inducted and report made to the Synod in May 1835. Mr. Thomson had previously been minister of Paisley for ten years. On the dissolution of the Original Secession Synod in 1839, this congregation remained in a state of isolation for several years. On October 2, 1844, it was received into the United Original Secession Synod, and, in 1852, was incorporated in the Free Church of Scotland. In 1863 it joined the Irish Presbyterian Church at the expense of a schism, when the non-unionists withdrew and cast in their lot with the Reformed Presbyterians.

GRALLAGH or BALLYMOGRA

Now known as Brookvale, was founded in connection with the Original (Burgher) Secession Synod. The date of its erection can be approximated from the following notice which appeared in *Newry Telegraph* on November 15, 1833. "Last week the Earl of Roden sent the sum of five pounds to the congregation lately formed at Ballynamagna, near Rathfriland, in connection with the Scottish Seceders, to aid them in building the meeting-house they are now erecting at that place."

On September 30, 1834, it was reported to the aforesaid Synod that Mr. James Patterson had recently been ordained to the pastoral oversight of the congregation. His demission of the charge was intimated to the Synod three years later.

In 1840 this congregation was received by the Presbytery of Newry, in connection with the General Synod of Ulster, and the Rev. John Carey, formerly of Albany, was installed on May 19, the same year. Mr. Carey was suspended for prevarication, and finally, on September 15, 1842, deposed from the office of the ministry. On March 19, 1844, Mr. Samuel Edgar, grandson of the Rev. Samuel Edgar of Loughaghery, was ordained as pastor.

KILKINAMURRAY

This congregation was composed of Burghers who were dissatisfied with the Synod for accepting *Regium Donum* on the basis of classification. It began about 1820, when the people met in a tent for a considerable time. In 1821 they

erected a meeting-house of a very primitive kind, as it had neither ceiling nor wooden floor. Mr. George Legate, probationer, was ordained here on August 24, 1824. On March 17, 1840, he was received by the Secession Presbytery of Down, and thus participated in Regium Donum, which he and his people had testified against and condemned for many years. By union with the Irish Secession Synod, in a few weeks, Mr. Legate and his congregation were merged in the General Assembly.

Mr. Legate died on April 8, 1875.

LOUGHBRICKLAND

The brief existence of this congregation is made known by two references which reveal that it had been sanctioned by the Original Secession Synod and that ordinances had been supplied. Scott in his *Annals of the Original Secession Church*, p. 513, states that Peter Russell Sawers, from Shotts, was licensed by the Presbytery of Glasgow on January 13, 1835, and was subsequently called to Loughbrickland and Lanark. The call to the latter was sustained and he was ordained there on November 29, 1836.

The *Newry Telegraph* corroborates this statement in the following notice: "On the 22nd ult. [i.e. June 1836] the Associate congregation of Loughbrickland, in connection with the Scottish Secession Synod, gave a unanimous call to the Rev. Peter Sawers to be their minister."

As stated above Mr. Sawers settled in Lanark, and, some time after this disappointment, the congregation of Loughbrickland joined the Reformed Presbyterian Synod.

RYANS

The Original Burgher congregation of Ryans began its brief career a mile to the south-west of the present church, which is in the townland of Finnard, on the old road between Newry and Rathfriland. The Sunday School Society for Ireland reports that in the year 1826, eighty-three scholars attended a Sunday School in Ryans meeting-house, but does not state with what body the meeting-house was connected. In 1834 the Original Burgher Seceders established a congregation in Ryans and on April 29, 1835, Mr. Wm. Stevenson, of Cumbernauld, was ordained by the Original Burgher Presbytery of Down. As Mr. Stevenson was an energetic minister, a promising start was made in, what was then, a populous district, far from any Presbyterian Church.

THE SECEDERS IN IRELAND

By 1837 the Original Burgher Synod in Scotland was negotiating for union with the Church of Scotland, and on May 8, the same year, the congregation of Ryans with their minister, prepared a memorial to the Presbytery of Newry, in connection with the Synod of Ulster, asking to be received. This memorial was signed by upwards of two hundred and fifty, of whom seventy-nine were members in full communion, and upwards of one hundred were children under fifteen years of age. In all fifty-two families were represented.

When the Original Burgher Presbytery heard of this movement on the part of the congregation, they decided to meet at Ryans on June 2, but when they assembled they found the church closed, and a notice on the door, duly signed by the President and Secretary of the congregational committee, forbidding them to enter. On June 20, 1837, a committee of the Presbytery of Newry found the congregation unanimous for union, and accordingly, they were received.

TOBERDONEY

Dervock, or the Cross Roads of Toberdoney, was originally a congregation under the inspection of "The Associate Presbytery," which was erected by the Rev. James Bryce of Killaig. About sixty families, zealous for the principles which he espoused with regard to the rejection of a classified Regium Donum, about the year 1810, formed themselves into a congregation. In 1813 they built a meeting-house, in which they were served for some years in the same intermittent manner as the other congregations of this Presbytery.

This congregation, however, did not remain long in connection with Mr. Bryce, as in 1821, they made application for "supply of sermon" to the newly-erected Synod of Protesters in Scotland. In August, this Synod appointed Mr. John Barnett, probationer, to officiate among them. Mr. Barnett, who was a son of Mr. John Barnett, a prominent citizen of Belfast, afterwards became an eminent minister in the Irish Presbyterian Church. In 1823 he overtured the Synod of Protesters with regard to union with the Constitutional Presbytery, a petition which proved abortive at that time. However, this union was effected in 1827, but, in the previous year, Mr. Barnett had withdrawn from the Synod. The following extracts from the minutes of the Synod of Protesters evidently refer to him

"On 12th May, 1826, the Synod, finding from a letter addressed to the Presbytery of Ayr, that Mr. —, lately one of our preachers, had declared himself no longer of our communion, and was negotiating a connection with another Society in Ireland, unanimously agree to direct their clerk to write to Mr. —, and require his appearance at their bar to answer for his conduct at next meeting of Synod, to be held at Edinburgh on Tuesday, the 14th day of November next.

On November 15, the Synod proceeded to consider the case of Mr. —, and at the Synod's order, read that part of it which Mr. — wished to be communicated stating generally, 'that from a variety of circumstances, uninteresting to any but himself, it was impossible for him to leave Ireland at present, and stated this was the reason he wished to be given to the Synod for his non-attendance at their order.'

After considerable discussion the Synod agreed that from all that was before them they cannot but express their decided disapprobation of his conduct. They do not, however, wish to preclude him from an opportunity of appearing before them at some future period to give them the satisfaction to which they are entitled, and reserve to themselves the right of adopting such ulterior measures as they shall judge proper. They, at the same time ordered their clerk to transmit to Mr. — an extract of this minute."

The negotiations in view of union with the Constitutional Presbytery engrossed the mind of the Synod shortly afterwards, and the proceedings against Mr. — were dropped

In 1826, Mr. Barnett applied to the Presbytery of Dublin, in connection with the General Synod of Ulster, for admission. He produced his M.A. diploma from the University of Glasgow, his licence to preach from the Associate Presbytery of Edinburgh, and a certificate from the Clerk of Presbytery, and was duly received as a licentiate under their care. Mr. Barnett was ordained at Moneymore on June 19, 1827. On July 27, 1829, he married Grace, fourth daughter of Mr. John Bolton, of Lisburn, and (2) a sister of Professor Wilson. He died on January 4, 1880, aged eighty-six.

The first minister settled in Toberdoney was Mr. John Millar, who was ordained on July 3, 1828, by the Presbytery of Ayr, when the Revs. George Stevenson of Ayr, Robert Shaw of Whitburn, and Peter McDermot of Auchinleck,

THE SECEDERS IN IRELAND

took part. In 1850 the roof of the meeting-house was blown off, but was replaced by a collection ordered by the Synod. On the union of the United Original Secession Synod with the Free Church of Scotland in 1852, a section of the congregation refused to join. Mr. Millar and the portion of the congregation which adhered to him retained the meeting-house till 1855, when the non-unionists ejected them by legal process. They removed to Benvarden where they erected a meeting-house, and in the year 1863 were received by the General Assembly. Those who retained the meeting-house of Toberdoney called the Rev. Ebenezer Ritchie of Thurso, who was installed on August 4, 1858. He removed subsequently to Skene Terrace congregation. Aberdeen.

THE ASSOCIATE PRESBYTERY

THIS Presbytery had its origin in the excitement created among Seceders of both Synods when it became known that henceforth Regium Donum would be distributed on a basis of classification. Those who disapproved of their indigent ministers complying with the conditions prescribed, and receiving the Regium Donum, made imprudent and indiscreet protests, in a vehement and indignant tone, and broke their connection with their congregations. Despite this opposition all the ministers complied with the Government requirements except the Rev. James Bryce.

The excitement was greatest among the Antiburghers, and, in the midst of the hubbub created, the Rev. James Bryce of Killaig became a prominent character, an autocrat, who stood aloof from all his brethren in defence of a principle. Suspended by the General Associate Synod (Antiburgher) for alleged "schismatical courses," he gathered round him those in several districts, who were of his principles, and succeeded in establishing seven worshipping societies. He has given an account of these in a treatise which he published in 1816. The Presbytery consisted of Mr. Bryce, Moderator, Mr. Thomas Mulligan, clerk, with elders from the six congregations, of which four had no place of worship.

KILLAIG

"In this congregation, I may say, I have ministered since my coming to Ireland, about thirteen years ago; for, although I was two years in the country before my instalment, yet, during that period, they still considered me as the minister whom Providence had marked out for them. Some of the leading people of this congregation, when the business of the Bounty began to occupy our attention, so far from encouraging me in opposing it, desired me not to say anything hard or severe against it; for, if it came on any terms within the bounds of reason, I most certainly should take it. This declaration gave me considerable uneasiness as to the issue; that is, lest the terms should be such that one could not reasonably refuse them, or decently

accept them. As soon, however, as the long paper transaction, containing the terms, was made known, they immediately and decidedly, turned against it. The conditions, indeed, appeared to them so unlike to the very outside of religion, that, they never for a moment, hesitated as to the line of conduct they ought to pursue. Further, it is the desire of the other congregations that public notice should be taken of the generosity of this congregation, in allowing them, not only the stated supply of every third Sabbath, but also occasional assistance as their circumstances required."

KNOCKCLOUGHGORM

[Knockloughrim.] "Near Maghera. This congregation deservedly holds the second place, as having been in connection with Killaig for many years; that is, almost since my coming to Ireland; and also, having depended on us for supply more than any other. This congregation, which is, in point of size, our third, possesses a meeting-house and small park, making a free property of considerable value. The members, in general, are respectable, quiet, industrious, and, I hope, religious."

CRAIGMORE

"Near Randalstown. This society had left their former place of worship and had determinedly kept together for three months, without knowing that there was any minister in Ireland who had not taken the Bounty. In this solitary situation they heard of another society in the neighbourhood of Ahoghill, which, like them, had been deserted by the hireling shepherd. Thither they sent one of their number to consult with a member of that body, how they could manage seeing all the clergy had (as they thought), forsaken them." They were informed that Mr. Bryce was to preach at Knockloughrim shortly, a service which they attended, and after sermon applied to Mr. Bryce for a supply of preaching. Mr. Bryce instructed them to lay their application before the session of Killaig, without whose consent he could not grant their request. The session at first refused, but, on being pressed further, gave their consent."

In 1814, Mr. Hugh McIntyre, having finished his University education, attached himself to the Associate Presbytery. Mr. Bryce instructed him in divinity, and the

THE ASSOCIATE PRESBYTERY

Presbytery licensed him in 1815, and ordained him at Craigmore in August 1816. Mr. Bryce was the only minister present on this occasion. Mr. McIntyre was ordained on August 24, 1816, over Craigmore, and Lylehill (Loanends). Rev. Hugh Smyth succeeded in 1832.

LYLEHILL

"With respect to this congregation, the same remarks might be made as in the former instance. They knew nothing of me till after the separation; yet, by a paper from Lyle, already mentioned in the Scotch minutes, I was accused of dividing this congregation also." In 1832, Lylehill, now known as Loanends, separated from Craigmore, and Mr. McIntyre ministered here till his death on June 27, 1868. He obtained a D.D. degree in 1849, from Pittsburg University.

AHOGHILL

"Now called Cullybackey, is part of the Seceding congregation of Ahoghill, with a number from the Burghers about the Cloughwater, and the neighbourhood of Ballymena. In this place also, the scattered flock, connecting themselves together, made their application in the usual form, and received preaching in their turn, from the session and congregation of Killaig. This congregation, though not large, collected from different denominations, enjoy that complete harmony among themselves, which can only arise from Gospel principles, well understood and wisely acted upon." Shaw in his *History of Cullybackey* says "the congregation was founded in 1810, but no building was set aside for its special use until 1819, when a meeting-house, of which the ruins can still be seen, was erected in Tullygrawley.¹ Public worship was then held on every fourth Sabbath only." The present church was erected in 1839 and was opened by Dr. Bryce. Prior to 1834 the names of the ministers are not entered in the congregational records, but since that date the following have officiated: Rev. James Fleming, 1834; Rev. Robert Gray, 1868; Rev. H. M. Fleming, 1875; Rev. James Salmond, 1908; and the Rev. Jonathan Townsley, M.A., 1909.

¹ Tullygrawley is two miles from Cullybackey. The edifice erected here was never seated and is now a ruin. It was known as "The Barn."

THE SECEDERS IN IRELAND

BELFAST

"In this place I arrived late on a Saturday night, from Scotland, on my return from the Synod [1810]. When asked to preach I at first refused. My friends told me that I should certainly preach." Mr. Bryce yielded, and preached from the words "Rejoice with trembling," Ps. 2. A congregation was founded here, and a meeting-house was built in York Street, in which the Rev. R. J. Bryce, LL.D., Principal of Belfast Academy, officiated. Dr. Bryce was ordained in 1824.

DERVOCK

"Is known in our lists by the name of Crossroads of Tuberdonie. This congregation (in regard to numbers next to Killaig), consisting of sixty families, or upwards, has built a new church, slated it, and erected a neat pulpit which, in a country situation, may even be called elegant. As far as I have had an opportunity of knowing them, they are, in general, religiously inclined, and a considerable number of them even intelligent; and I hope they will be careful to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'"

In 1821 this congregation left the Associate Presbytery, and joined the Synod of Protesters in Scotland.

Mr. Bryce continues, "The above-named congregations have been supplied, for these six years past, by me, not as an individual, but by continued applications to our session and congregation, who, after a few occasional grants, allowed them at last a regular share of every third Sabbath. In the long intervals of public preaching, they have endeavoured to edify one another by meeting regularly on the Lord's Day, most of them with open doors, admitting, as hearers only, those who might choose to attend. . . .

"My services have been acknowledged by whatever they could afford for the time being. In some instances of particular necessity, I have been even abundantly supplied by some of them. . . . A regular stipend, in the common mode, is so contrary to my judgment, or rather to Scripture supply, that I chose rather to accustom my brethren to support the Gospel by voluntary contributions, and thus gradually to wean them from the absurd and anti-Scriptural play of paying stipends by taxation. . . .

"I shall, lastly, give a short account of our union and constitution as a Church. The origin of this union was a number of societies, formed out of certain congregations, who had been betrayed and deserted by their hireling shepherds. These few sheep, scattered on the mountains

THE ASSOCIATE PRESBYTERY

of Israel, met as already mentioned, by their representatives, at Portglenone. Of this meeting I knew nothing at first but by report. I was, however, invited to attend their next meeting at Ahoghill, which I did accordingly. We have continued our general assemblies twice, thrice, or four times a year, as circumstances directed. All the elders in our connection are members of these meetings (as indeed they ought to be in all Churches) without appointment or commission. Others are sent as commissioners, when the state of their congregations requires a more full representation."

From the foregoing it will be seen that Mr. Bryce was more an institution than a man. In 1845 two new congregations joined the Associate Presbytery, Boveedy and Ballyfrenis. A deputation from the United Secession Church of Scotland visited Ireland the same year and had fraternal intercourse with the Associate Presbytery. On their return home the deputies strongly recommended the union of the two churches, but it was not till 1847, when the United Secession Synod and the "Relief" merged into the United Presbyterian Church, that any formal connection was established. Even then the relationship was only that of sister churches, but in May 1858, an incorporating union was formed between the two bodies, and the Associate Presbytery became the "United Presbyterian Presbytery of Ireland."

In 1861 this Presbytery consisted of the following congregations:

Belfast	Rev. R. J. Bryce, LL.D.
Boveedy ¹ and Knockloughrim	Rev. Jas. Fitzpatrick
Craigmore	Rev. Hugh Smyth
Killaig	Rev. David Mair
Loanends	Rev. Hugh McIntyre, D.D.
Cullybackey	Rev. James Fleming
Ballyfrenis ²	Vacant

¹ Boveedy dates from July 30, 1845. It was the old congregation, over which the Rev. Adam Boyle ministered for more than fifty years, transferred to the Associate Presbytery, on a dispute about the settlement of a minister. The Rev. James Fitzpatrick was ordained pastor of Boveedy and Knockloughrim in 1846.

² This congregation originated in dissatisfaction over the acceptance of the Regium Donum by the ministers of the neighbourhood. The congregation worshipped for many years in a barn prior to 1846, when a church was erected. The Rev. John Ewing, the first minister, was ordained in 1846, but resigned in 1848 and emigrated. The Rev. James M. Kinloch, ordained March 13, 1862, remained five years, and was succeeded by the Rev. Alexander Scott, ordained in 1868.

ORIGINAL SECESSION SYNOD (IRELAND)

I

IT is not a matter of surprise to find that the union of the Synod of Ulster and the Secession Synod in 1840, met with considerable opposition. The Seceders were never devoid of a minority whose scruples occasioned much controversy and invariably ended in schism. Objectors were a characteristic product of the denomination, and, perhaps, this might be said of Presbyterianism as a whole. To say so much may appear a little unsympathetic towards those who felt that they had ideas to assert and principles to maintain, even at the expense of establishing a separate brotherhood where their ideas would find full expression and their principles free play.

Sixteen ministers of the Secession Synod protested against the Union, some mildly on a matter of points, and others in the language of irreconcilable hostility. They drew up a paper containing six "Reasons of Dissent," in which they condemned the policy of the Synod, and testified against the defects in the articles which formed the basis of union. They objected to the undue haste with which the measure had been passed, which, unjustly, precluded sessions and congregations from becoming acquainted with the principles upon which the Union was founded. They objected, also, because the basis of union gave no adequate security for unity in the faith and uniformity in discipline and in the manner of worship. But what proved to be an insurmountable difficulty to some of the protesters was the recognition of the present ecclesiastical status of many ministers and elders who had never been called upon to give any explicit declaration of their faith. This party refused to extend the right hand of fellowship to men whom they judged as holding doctrines contrary to the Word of God, and they declined to hand over their people to a mixed communion. They asserted that the Synod of Ulster still retained in its membership both ministers and elders who denied the eternal Sonship of Christ and the doctrine of free and sovereign grace.

These are the main points in the "Reasons of Dissent," which, in themselves, are too diffuse to be treated as a whole. Without doubt, the protesters were justified in some respects, while in others they may have been too extreme. The Synod evidently recognized that some of the objections were valid, and in order that they might be considered in an atmosphere of judicial calm, they remitted the matter to a Commission, with instructions to confer with the dissentient brethren and report to the next General Assembly.

II

In the interim a meeting of those who had signed the "Reasons of Dissent" was held in Cookstown on September 9, 1840, at which nine ministers and two ruling elders were present. These passed several resolutions which revealed a spirit widely different from the conciliatory temper in which the Commission found them at a later date. It was unanimously resolved "to continue as a separate and independent Church Court, bearing the name, and holding fast the standards, of the Presbyterian Synod of Ireland, distinguished by the name Seceders." They also declared that, in future, they intended "to embrace such openings, as may fairly present themselves, for the continuance and extension of the Secession cause."

A resolution proposed by one who was downright in his opposition to the Union revealed that there were wavering adherents in the company. It was moved that the "Reasons of Dissent" should be "now published and circulated as widely as possible," but at this point unanimity failed, and "in deference to the wishes of some members," who thought it untimely, publication was delayed for three months. This respite is significant, revealing, as it does, that the protesters were not all men with clenched fists, but that there were some of a placable disposition who were prepared to stay proceedings in view of the conference with the Assembly's Commission.

On July 7, 1841, the Commission, as directed, laid their report before the Assembly. In it they stated that certain brethren who had hitherto abstained from entering the United Church, had signified their willingness to become members, on the Assembly affirming the following resolutions, which the Commission were unanimous in recommending for their adoption.

THE SECEDERS IN IRELAND

I. That a professed belief, conformable to the Westminster Confession of Faith, be required from intrants to communion, and from parents at the baptism of their children.

II. That the erroneous and immoral be debarred from sealing ordinances.

III. That communicants be admitted to the Lord's Table by tokens, distributed only by ministers and elders conjointly.

IV. That the metrical version of the Psalms of David, used by the Church of Scotland, is the only Psalmody authorized by the General Assembly.

The Assembly had no hesitation in adopting these very moderate requirements, and after these resolutions had been passed in due form, and read from the chair, the following brethren, late members of the Secession Synod, signified their adherence to the United Church: The Revs. Samuel Craig of Crossroads, Alexander Rentoul of Ray, Francis Wilson of Killymurris, William Campbell of Ballymena, Alexander Strain of Cremore, James B. Rentoul of Garvagh, John L. Rentoul of Ballymoney, and John D. Martin of Tullyallen.

III

The company whose attachment to the Secession tradition proved to be adamant, too strong to be broken or to admit of acquiescence, consisted of the Revs. Robert Morrison of Markethill (who, however, was received into the Assembly in 1845), Robert Hawthorne of Clare, Samuel Crookshanks of Coronary, Robert McMahon of Tyrone's Ditches, Samuel Dunlop of Garmany's Grove, Samuel Moore of Rockcorry, Alexander Mulligan of Culnady, and perhaps David Stuart, D.D., of Dublin (who, at this period, was under a cloud).

The story of each of the congregations named has been related already under the Synod to which it originally belonged. The six or seven ministers who constituted the poor little remanent Synod had not among them a man with a streak of genius or magnetic power to raise it from its low estate, and enable it to play a living part in the history of the Presbyterian Church in Ireland. All of them were men in middle life, who, for many years, had faithfully served the Church, to which they now clung with pathetic loyalty, but none of them had the courage, foresight, or eloquence, to gain that sway and power that would have

saved it from disintegration. In a few years all, save two, were dead, and their successors, no doubt equal to them in fervour and devotion, had not inherited their sturdy and passionate spirit of dissent. Instead, they inherited a cause whose position gradually became anomalous and untenable through circumstances over which they had no control. About the middle of the century young men began to leave the country in great numbers, seeking work abroad in the colonies rather than starve at home. The advent of machinery and factories of a new age had removed the linen manufacture from the domestic hearth to the towns where young women followed it to make a meagre livelihood. These removals at once decreased the membership and diminished the finances of congregations that were mostly rural. The existing rule that obliged congregations to raise a minimum stipend of thirty-five pounds annually, in order to qualify for the *Regium Donum*, began to press heavily on small and poor communities. The action of the ministers in 1869, when they preferred to receive the *Regium Donum* as a terminable annuity rather than commute, gave promise of a crisis in each congregation on a future day.

On the other hand the General Assembly had fully recovered its doctrinal purity and evangelical fervour. The revival of religion, begun within its borders in 1859, revealed that its ministers professed the doctrines and were endowed with the graces for which Seceders contended. Their preaching was of the kind that Seceders delighted most to hear. The wise and unselfish manner in which they handled the Disendowment Act, and secured the stability of their Church, gained for them genuine respect and even admiration.

No wonder, then, that there were defections from the Secession Synod from time to time. Some of the younger ministers sought admission into the General Assembly, were received, and found its members not unkind. The few who refused to drift into a kindred denomination, preferring to remain in a desperate and doubtful position rather than desert the Seceding cause, we cannot but admire for their sincerity, loyalty, and self-denial.

When the Rev. George McMahon died in July 1912, he left behind him only three ministers to serve eight widely scattered congregations. To do this effectively was beyond their power, and, while they provided such occasional services as they could, the assistance of ministers of other friendly denominations was sought betimes. These fitful

THE SECEDERS IN IRELAND

services led the congregations, one after another, to recognize that they were in the midst of difficulties which they could only overcome by the aid of those who were disposed to help. And so it happened, that, after a period of irksome weariness, they did not retreat, but retired to find sanctuary in the bosom of the General Assembly or of the Covenanters.

All the congregations which we have had occasion to mention, have already received notice, each under the Synod to which it belonged. However, while the Original Secession Synod was in existence a few congregations were founded in connection with it, so that it is necessary, for the sake of completeness, to give a brief account of each of these.

BELFAST

This congregation appears in the Synod's report for 1875 when the Rev. George McMahon, M.A., is minister, having resigned Tullyvallen to take up the work in Belfast. He remained till 1894, when he returned to his former charge. His successor was the Rev. Samuel Petticrew of Emyvale, who entered upon the work at Botanic Avenue in 1895. This congregation seems to have experienced difficulties almost from its inception, and in 1896 the church was disposed of to the Kinghan Mission to the Deaf and Dumb. The purchasers accommodated the declining congregation for several years, and for a period the services were transferred to Ballynafeigh Orange Hall as being more convenient for the majority of the worshippers. This arrangement proving unsatisfactory, the services were resumed in a room of the church and continued until the congregation was dissolved. In 1900 Synod granted Mr. Petticrew two hundred pounds, placed in their hands for religious purposes, for services rendered during the past seven years.

BOARDMILLS (Killaney)

The Rev. George Hay Shanks, minister of the old congregation, was ordained on October 13, 1840. At that date the Union of the Synod of Ulster and the Secession Synod had been effected. As a student and probationer Mr. Shanks had been very active in advocating and promoting the Union. A great number of the congregation of Board-

mills were bitterly opposed to the union, and engaged in hostilities that were prolonged and acute. They seized the meeting-house, an action which not only deprived the congregation of their place of worship, but also resulted in the Regium Donum being withdrawn. To the General Assembly of 1845 Mr. Shanks set forth these circumstances and sought their intervention. The Assembly appointed Dr. Cooke and Dr. Stewart to wait on the Marquis of Downshire, on whose property the meeting-house stood, to request his interference in obtaining for the congregation their place of worship. His Lordship's mediation resulted in an amicable settlement, in which the congregation agreed to pay the retiring members the sum of three hundred and fifty pounds on condition that they resigned all claims to the meeting-house.

A new church was built, a short distance from the old one, in 1846, on a site given by Mr. John Dunwoody of Carrickmadyroe, and the Rev. Thomas Clugston was ordained on March 11, 1846. Mr. Clugston and his wife were both from the district of Newtownhamilton. In 1855 he and Mr. Shanks engaged publicly in a disputation as to which party was in harmony with the original principles of the Secession. Each side claimed the victory and published separate and recriminating accounts of the wordy warfare.

Mr. Clugston died in 1884, and the next minister, Mr. John Moody, B.A., was ordained on July 8, 1886. Mr. Moody, who was an excellent minister, discreet and brotherly, succeeded in mollifying the mutual asperities aroused in the previous generation, and on June 6, 1925, he and his congregation were received by the General Assembly. The congregation, under the name Killaney, was united with 2nd Boardmills. Mr. Moody died on December 3, 1926, in his seventy-second year.

COOTEHILL

An attempt to unite the two congregations of Cootehill was frustrated by the one formerly Secession reverting to the Original Secession Synod. It comes into this Synod's records in the report of the Presbytery of Monaghan, where it is stated that on August 30, 1870, Mr. John V. Moore had been ordained to the pastoral charge. The congregation was so weak that a Synodical fund was inaugurated in the following year, mainly for its support. Mr. Moore did not remain long, though the

congregation seems to have prospered under his care, as, in 1875, when the Rev. John W. Gamble was installed there were almost fifty families connected with it. Prosperity, however, was not maintained, as each year showed the congregation to be in a declining state. Mr. Gamble removed to Lisburn in 1880, and the congregation was thenceforward attached to Coronary. In 1893 there were only nine contributors.

LISBURN

In 1843 an ejectment suit was brought by one Charles Meares to obtain possession of the meeting-house at Bray. Litigation ended in favour of the Presbytery of Dublin, who, in October, the same year had received under their care the Rev. John Powell, M.A., formerly a minister of the Independent Church. Mr. Powell was placed in charge of the congregation of Bray, and officiated regularly until his installation on April 7, 1846. He resigned on a call to Carlow where he was installed on November 1, 1848. Mr. Powell, who was an excellent scholar and acceptable preacher, was also a strong Protestant, and revealed his intolerance of the doctrines of the Roman Catholic Church. His utterances were resented by the people of this denomination who threatened to boycott the merchants belonging to the Presbyterian congregation unless they would have Mr. Powell removed. So immediate and resolute was the pressure exerted that Mr. Powell hurriedly resigned in 1855, bearing with him excellent testimonials from the Presbytery of Dublin, and good wishes for his future prosperity and usefulness. Mr. Powell removed to Belfast and was received by the local Presbytery as a minister without charge.

At this period friction began in the old congregation of Lisburn, and division resulted. It appears that Mr. Powell had previously begun services in a hay-loft in Castle Street, and that the disaffected party resorted to these. Mr. Powell organized a congregation, and application was made to the General Assembly for admission, which was granted in 1860, as far as the congregation was concerned. Many members expected that Mr. Powell would also be received as minister, and offended by his rejection, followed him in his ministrations. Mr. Powell continued his services in a carpenter's shop, fitted up for the purpose, and, when he had organized a congregation, applied to the Original Secession Synod for admission and was installed in 1861. In 1863 a Mr. Sloan kindly offered a site for a

meeting-house to the new congregation, which was accepted, and, in due time, a humble edifice was erected. The debt contracted caused the Synod and Mr. Powell much anxiety, and collections were taken up, from time to time, in all the congregations of the denomination. In 1880 Mr. Powell resigned owing to ill-health, and on August 8, the Rev. John Wm. Gamble was installed. Mr. Gamble was ordained at Coronary on March 28, 1865, and, in May 1875 he removed to Cootehill. In 1887 he and the congregation of Lisburn were received into the General Assembly. A new church which he built was opened in 1900. Mr. Gamble died on January 23, 1921, in the seventy-seventh year of his age.

MULLABRACK

This congregation seems to have disappointed the expectations of its organizers. The first, and perhaps the only minister, settled here was the Rev. Samuel Petticrew, who was ordained in 1855. Mr. Petticrew was a native of Boardmills. His wife was a daughter of Mr. John Johnston, Knockaconny, Monaghan. In 1878 Mr. Petticrew removed to Emyvale, while still retaining charge of Mullabrack. In 1895 he removed to Belfast to take charge of Botanic Avenue congregation. In the financial statement of the Synod for this year no mention is made of either Mullabrack or Emyvale.

TULLYVALLEN

Mr. George McMahon, M.A., was ordained here on August 26, 1851. He was a son of Mr. James McMahon, Clare, and a brother of the Rev. Alexander McMahon, Emyvale. Mr. McMahon removed to Belfast in 1875, and was succeeded in Tullyvallen by the Rev. Alexander Mackenzie, M.A., Ph.D., who remained here from 1876 to 1884. The congregation was vacant for the next six years, after which the Rev. R. H. Davidson, Fairview Covenanting Church, supplied it regularly for four years. In 1894 the Rev. George McMahon returned and served this congregation and Garmony's Grove conjointly. Mr. McMahon died on July 26, 1912, as the result of an accident received on returning from service in Garmany's Grove. On January 27, 1913, the congregation of Garmany's Grove decided to join the General Assembly through the Presbytery of Ballybay. Tullyvallen was supplied for a time after Mr. McMahon's decease by the Rev. George Laverty of Tyrone's Ditches. The congregation finally seceded to the Reformed Presbyterian Church.

Manner of Conducting the Ordination of a Minister

“One minister having sung, prayed, preached, and sung, the minister who solemnizes the work, prays, preaches, prays, sings, intimates the design of the meeting and the several steps the Presbytery has taken to ordination, and informs the congregation that, as they have given in their call to the Presbytery under their hand-writing, that they will attend on his ministry for their edification, encourage him, comply with his good advices, follow his just example, and give him a maintenance suitable to his station, all of which he now calls upon them to signify their hearty concurrence with, by publicly holding up their right hands.

Now, as these are the engagements on your part that we have received from you, so we proceed to take the engagements on his part next, and so to establish and fix the covenant between you and him, for it is a covenant, though not a marriage covenant until God shall separate you by death; far from it. Then he calls the candidate and puts the questions, prays, imposing hands, gives the right hand of fellowship, and the people do it who are convenient. Addresses the candidate, and the people also. Sings Psalms 132, 13, 14, 15. Gives way to another.”

“A copy of the questions usually put to Probationers at their ordination by the Associate Synod:—

1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrines contained in the Confession of Faith. Larger and Shorter Catechisms, compiled by the Assembly of Divines that met at Westminster with Commissioners from the Church of Scotland, as the said Confession and Catechisms were received and approved by the Acts of the General Assembly, 1647 and 1648, to be founded on the Word of God, and do you acknowledge the said Confession and Catechisms as the confession of your

faith, and, that you resolve, through Divine grace, firmly and constantly to adhere to the doctrines contained in said Confession of Faith and Catechisms, and to assert, maintain, and defend them, to the utmost of your power, against all errors and opinions contrary to them?

3. Are you persuaded that the Lord Jesus Christ, the alone King and Head of His Church, hath therein appointed a particular form of government and discipline distinct from, and not subordinate to the civil government; and that presbyterial government, without any superiority of office above a teaching presbyter; in a due subordination of church judicatories, as of Sessions to Presbyteries, and of Presbyteries to Synods, is the only form of government appointed and delivered by the Lord Jesus Christ in His Word. to continue unalterable till the end of the World? And do you promise to submit to said government and discipline, and never directly or indirectly, to endeavour the prejudice or subversion of it, but to maintain, support, and defend it in your station, all the days of your life, together with the purity of worship received and practised in the Church of Scotland, against all Erastian, Prelatic, Independent, Sectarian or other tenets, or Form of Government, Discipline, or Worship contrary thereto?

4. Do you acknowledge the perpetual obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy, the Five Articles of Perth; and of the Solemn League and Covenant; and do you acknowledge that public covenanting is a moral duty under the New Testament dispensation, to be performed when God in His providence calls to it?

5. Do you approve of the Act of Declaration and Testimony published by the Associate Presbytery, and maintained by the Associate Synod, for the Doctrine, Worship, Government, and Discipline of the House of God, as a necessary and seasonable appearance for reformation in a state of Secession from the judicatories of the Established Church? And do you, through grace, resolve to prosecute and defend the truths of God therein asserted, in opposition to every contrary error and corruption, and particularly those errors that were vented by Professors Simpson and Campbell?

6. Do you promise that you will submit yourself willingly and humbly, in the spirit of meekness, to the admonition of the brethren of this Presbytery, agreeably to the Word of God; and to be subject to them in the Lord; and to the other Presbyteries of the Association and the Associate Synod, as the Lord in His providence shall cast your lot? And do you promise that you will follow no divisive course from the reformed and covenanted Church of Scotland, either by falling in with the defections of the times, or giving up yourself to a detestable indifference and neutrality in the foresaid covenanted cause; and this you promise, through grace, notwithstanding whatever trouble or persecution you may meet with, essaying the faithful discharge of your duty herein?

7. Are not zeal for the glory and honour of God, love to the Lord Jesus Christ, and of being instrumental in edifying and saving souls, your great motives and chief inducements to enter into the functions of the ministry, and not any selfish views or worldly designs and interest?

8. Have you used any undue methods, either by yourself or others, in procuring this call to the ministry?

9. Do you engage, in the strength and grace of our Lord and Master, Jesus Christ, to rule well your own family (if God please to give you one), and to live an holy and circumspect life, following after righteousness, godliness, faith, love, patience, and meekness? And do you engage in the strength of the same grace, faithfully and diligently, and cheerfully, to discharge all the parts of the ministerial work to the edification of the Body of Christ?

10. Do you accept of, and close with, the call to be pastor of this Associate congregation, and promise, through grace, to perform all the duties of a faithful minister of the Gospel among this people, in preaching the Gospel among them, not with the enticing words of man's wisdom, but in the purity and simplicity thereof, not ceasing to declare unto them the whole counsel of God; as also in catechising, exhorting from house to house, visiting the sick, and performing whatever other duties or means are incumbent on you from the Word

of God, as a faithful minister of Jesus Christ, for the convincing and reclaiming of sinners, and the edifying and building up the Body of Christ: And all these things do you promise and engage unto, through grace, as you will be answerable at the coming of the Lord Jesus Christ with all His saints, and as you would desire to be found among that happy company at His glorious appearing?

A note is appended stating that the foregoing Order and Questions were a transcript of Professor John Brown's **Manuscript**, and made by the Rev. John Sturgeon, of Ballynahinch, Clerk of the Presbytery of Down.

The Associate Synod in 1796, adopted the above formula as the one to be used at ordinations and licensures.

On Marriage

In Scotland the administration of the marriage laws was under the jurisdiction of the Church courts, especially the kirk-session. To be married in a regular manner required that the session should be duly notified, and that the details set down, should be read publicly in the church on three several Sabbath days. This was called "Proclamation of Banns."

The early Church maintained that marriage was something higher and holier than a mere civil contract, and, in John Knox's opinion, banns proclaimed and permitted to go unchallenged, did not constitute a sufficient warrant for solemnization. That the couple were of those "whom God had joined together," "married in the Lord," was something to be desired so that the contract should be, not only legal, but complete. It was agreed that the couple about to be married should be challenged, that, if either of them knew any impediment why they may not be legally joined in wedlock, they should frankly declare the same. The witnesses present were also charged in the same manner, so as to make assurance doubly sure, that the marriage was not merely a civil union, but a spiritual fellowship which involved religious obligations.

These simple rules were strictly observed in the first period of the Reformation, but when the Church passed under the rule of the Bishops (1610-38) some deviations from the law were introduced. In certain cases licence was given to ministers to depart from the three Sabbaths proclamation, with the result that this relaxation of the law was attended by great scandals, such as bigamy, the marriage of minors without the consent of parents, and other abuses. But on the re-establishment of Presbyterianism in 1638, the old procedure was resumed, the stringent exactions of the Covenanting spirit came into force again, and Scottish society was purged of the unseemly abuses of the previous period.

When Prelacy was re-established, the second period of its supremacy (1661-90) was characterized by the revival of the old abuses in greater force and profusion. Many of the bishops and clergy were men devoid of reputation for either religion or morality, and were ready to deviate from the law without scruple. But when Presbyterianism came

into its own again in 1690, the old order was resumed, and any necessary exemptions were to be brought under the notice of the Presbytery. Unhappily this proviso opened a door by which many of the old evils crept in, as in time the Presbytery relegated its oversight with regard to exemptions, to the individual ministers and their kirk-sessions. Again irregularities became so common that, at different times, the Church felt called upon to pass enactments with a view to restraining practices which were becoming scandalous.

It was part of the law that marriages should be celebrated in churches, and penalties were prescribed for the violation of this rule. But many of the Episcopalian ministers had been deprived of their churches, and were thus compelled (*circa* 1700) to have recourse to private marriages. Presbyterians of social position began also to insist on weddings being celebrated in their own houses, and, while these innovations excited indignation, the Church levied the fines, which the gentry cheerfully paid, knowing that they would be used for benevolent purposes. The ministers who celebrated such marriages were left unpunished, and, by use and wont, this practice was put, as it were, on legal footing.

In 1709, the law of the Church was as follows: "After banns have been lawfully proclaimed, and none found objecting against the marriage, the same may therefore be celebrate in private houses, before witnesses, as the custom is now become, upon any week-day, not being a Fast Day. Albeit, by the Directory of Public Worship, it is publicly to be solemnized in the place appointed by authority for public worship, before a competent number of credible witnesses, and they advise it not to be on the Lord's Day."¹

All of the foregoing regulations were adopted and practised by the Presbyterians in Ulster. In 1699 the General Synod enacted that their people should be married "in an orderly way, as has been done by us formerly." The abuses which arose in Scotland were experienced here, even in a worse degree. In Scotland the Church was established by law, while here in Ireland Episcopacy was the established religion and was entrusted with the legal form of marriage. Presbyterian marriages were only connived at, and had no legal sanction till 1754. In this year a legal indulgence was granted to ministers to marry those who scrupled at being

¹ *Collections by Stuart of Pardovin*, p. 150.

married according to the usages of the Episcopal Church. The wealthier Presbyterians who had property to settle, often submitted to be married in the Episcopal Church, for the better security of title by conforming to the prescribed law. The law as then understood did not hold Presbyterian marriages invalid, but looked upon them as legitimate contracts, irregularly entered into, thus subjecting the contracting parties, and the ministers who celebrated such marriages, to ecclesiastical prosecutions and heavy fines. It was at this period that the Rev. John McBride published his *Vindication of Marriage as solemnized by Presbyterians in the North of Ireland*.

In 1701 the rule was restated, that banns were to be proclaimed for three several Sabbaths in the church. Yet, in the following year, the Rev. Thomas Cobham was satisfied by making two proclamations, and the Rev. James Montgomery was content with one. The result was a word of admonition to these offenders and the introduction of a new rule. In future a minister offending in this manner was liable to suspension from his office for a month. Even the application of this rule did not deter ministers from shortcuts, and as offences continued to increase, the Synod, in 1712, framed a set of rules with a view to meet all the contingencies which could arise. It was enacted that in all cases the consent of parents must be received, "except in such cases where the refusal is judged unreasonable." A minister marrying without such consent was to be suspended from his office for six months, a probationer transgressing in this way was to be deprived of his licence for a year, an elder or deacon was to be suspended for a period at the discretion of the session, and an ordinary member was to be admonished.

Despite these salutary laws and deterrent penalties there were many delinquents. By the middle of the eighteenth century, the law as to proclamation of banns, had been violated to death. A class of deposed ministers and probationers, called "Buckle-beggars," had become numerous, and had continued to exercise a privilege of which no ecclesiastical penalty had deprived them. Reduced to penury, they could not dig, and to beg, they were ashamed. They existed, more or less luxuriously, by celebrating marriages in a clandestine manner, to the satisfaction of the timid, the bashful, and the erring. No banns were proclaimed, no public exhibition in the church was required, no inconvenience of any kind until the secret contract was

discovered. Then the session took the parties to task, and asked for evidence of the marriage. That which was most commonly tendered was a certificate subscribed by the "buckle-beggar" and the witnesses who had been present. The character of the "buckle-beggar" was no guarantee that the document was true as to time and place. Moreover, the document might be a forgery. The witnesses were called and were carefully examined as to the truth of the facts alleged, and, if the session were satisfied, they entered upon the process of restoring the offending couple to Church privileges. On a specified Sabbath they had to appear before the congregation and be rebuked from the pulpit, and were obliged in this manner to own their marriage and to promise to adhere thereto.

The interference of the "buckle-beggars" made confusion worse confounded. At first, to be married in this manner, was looked upon as scandalous, but those three days' proclamation of banns in the church was intolerable to an ignorant, secretive, and bashful section of the people. Moreover, the censure imposed publicly was a tolerable nuisance, and had the advantage of re-instating the parties in society. In time the "buckle-beggars" did a roaring trade, and, perhaps, in some instances, found it more lucrative than the ministerial office of which they had been deprived. Presbyteries and kirk-sessions were kept busy, rebuking, censuring, and exhorting those who had violated the law of the Church by such rebellious deviations. In vain did they exhort their people to take such steps in this matter as would place them on a surer foundation with regard to the civil law, in vain did they appeal to them to maintain their respectability and ecclesiastical standing unimpeached, in vain did they declare their detestation of such practices, and deplore their inability to silence the "buckle-beggar" by legal process. They might declare such marriages to be no better than if done "by any footman in the kingdom." The best they could do was to practise that which was both a punishment and a surety, by calling the offenders to confess before the congregation their sorrow for their irregular and scandalous behaviour, and, as it were, to enter into matrimonial bonds before many witnesses. Strange as it may appear, at this period the Church had such a hold on the religious and social instincts of the people that the offenders were few in number who did not submit to public censure.

THE SECEDERS IN IRELAND

The marriage of their members in the Episcopal Church was also a matter for censure, though this was the form prescribed and recognized by law. But for a Presbyterian minister to marry an Episcopalian to one of his own denomination, without the consent of the rector, was penalized with three months' suspension from his office, and deposition was the penalty for a second offence.

In all these disorders, irregularities, and violations the Seceders, of both sections, participated. As they were more scrupulous and exacting than the Synod of Ulster, they were more deeply wounded in their feelings and sentiments. Believing, as they did, that they were the instruments in the hands of God to revive religion and reform disorder in Ulster, they made every effort to remove the scandalous practices in vogue with regard to marriage. The first recorded delinquency in their ranks occurred in 1767, when the Rev. Thomas Mayne was censured by the Presbytery for marrying a couple on one day's proclamation. The Rev. John Thomson, a most exacting and staunch Seceder, held this punishment too lenient, and brought the case before the Synod by appeal. The daily experiences of these matters in Scotland induced the Synod to dismiss it. In 1779 the Seceders were deeply grieved to learn that the Synod of Ulster were marrying parties without any proclamation. They were apprehensive lest some of their members might decide to receive marriage in this manner, but they felt impotent, even to deal out the former punishment of a public exhibition of penitence. This was now mitigated to "rebuke by the session and intimation given in the congregation."

By the year 1800 the Antiburghers had reduced the three Sabbaths' proclamation to one. In 1803 the Synod of Ulster followed their example, and, in 1816, the Burghers specified two Sabbaths as sufficient. By this time the Antiburghers were prepared to abandon proclamation altogether. It happened that in 1782 the Dissenters Marriage Bill was passed, which declared marriages celebrated by dissenting ministers to be valid to all intents and purposes, and that the Act removed all doubts on this head.

Sometimes the Synods had amusing cases before them for trial or revision. Susanna Lister had engaged herself to Thomas Irvine, but shortly after became guilty of breach of promise by marrying David Harshaw. The Presbytery debarred her from Church privileges, but David appealed, on behalf of his wife, to the Burgher Synod in 1789, and had the deed of Presbytery rescinded.

As the Church of Scotland, in 1571, claimed the privilege of celebrating marriages, the subject of divorce was naturally annexed. The Burgher Presbytery of Upper Tyrone, on one occasion, had three petitions for divorce, on account of desertion, presented to it when met at Sixmile-cross. On hearing the evidence adduced they freed two ladies from the trammels of wedlock, reserving a similar fate for the third on another day. At Markethill, Robert Greer testified to the elopement of his wife, and the Presbytery held that this was wilful desertion within the meaning of the law, and judged Robert to be free of all responsibility with regard to her. So late as 1837, William Dunlop, who was placed in similar circumstances, was given an opportunity by the Synod to begin married life anew.

Sometimes the Presbytery was faced by posers which must have caused it to wonder how stupid people could tie such Gordian knots. In 1793, Mary became the wife of Robert Stewart, and, for fifteen years, enjoyed connubial bliss. Then Robert joined the army in those perilous times, proved a bad correspondent for the next five years, leaving her to imagine that he had made the supreme sacrifice. Meanwhile Mary was wedded to John McChesney whose married life was brief. Mary, thinking herself a widow a second time, received a reliable account of her former husband being alive and well, and now sought the advice of the Presbytery as to how she should act in these remarkable circumstances. The Presbytery referred her back to the session to be dealt with in a manner judged best for edification.

But worse was to follow. In 1807 a woman married one man in the morning and another in the afternoon of the same day. Advice was sought from the Presbytery, who referred the matter to the Synod, and after going the round of the Church courts the matter seems to have been abandoned.

In 1824 the Secession Synod endeavoured to secure uniformity of action on the part of ministers in the matter of marriage. The resolutions which were adopted were largely a revival of rules which had fallen into disuse. The same abuses were repeated year after year for the two following decades, until, in 1844, Parliament turned its attention to the subject, and passed an Act which secured the Presbyterians in their privileges, and imposed a careful registration of marriages, a copy of which was to be deposited in a Government office appointed for its reception.

On Taking Oath

For many years the mind of the Seceders was greatly agitated by the manner in which oaths were administered in Ireland. Here the practice was to touch and kiss the Gospels, a form of swearing to which the scrupulous Seceders opposed many objections. They looked upon it as unscriptural and so not an oath to God, as a relic of **Popery**, an act of reverence to the Book itself, and hence idolatrous, being merely the worship of a piece of inanimate matter. With the Westminster Divines, they conceived a lawful oath to be part of religious worship seeing God is called to witness what is asserted, and, to be availing, should be administered by a proper person, in scriptural form, to a person in whom a religious frame of mind had been induced. If the Seceders had been possessed of the scientific knowledge prevalent to-day, they might have objected, with good effect, to kissing the Book on the score of hygiene.

In Scotland the mode of swearing was by uplifting the right hand in token of calling God to witness. This was the form that had been practised for many generations, as agreeable to the Word of God and most binding on the conscience. It is supported by scriptural references of which the earliest and most unequivocal is Genesis xiv. 22, "And Abram said to the King of Sodom, I have lift up my hand unto the Lord, the most high God, the possessor of heaven and earth, that &c." It has been approved of by the early Christian fathers, and by men eminent for piety and learning through the ages. Athanasius would use no other form of swearing but by the uplifted hand. Chrysostom condemned the other mode as unscriptural and idolatrous "If I touch and kiss the book, the meaning of that ceremony is nothing else but that I swear by it, whereas it is not lawful to swear by any creature."

The planters from Scotland who settled in Ulster in the time of James I brought with them the practice of swearing with the uplifted hand. It was in subsequent reigns, when Presbyterians were required by law to conform to Episcopacy, that those who did so complied with taking the oath in the manner usual in England. Hence, kissing the Gospels was not a form of taking oath that was established by law but only by long use and custom.

When the Presbyterians received a measure of toleration at the Revolution, the more enlightened of them reverted to the old Scottish mode of swearing in the civil courts. In the courts of the Church no other form was used. Taking oath by touching and kissing the Book does not seem to have become at any time a serious problem to the Synod of Ulster. It was reserved for the sensitive Seceders to raise these objections and refuse to take the oath in the customary form. They did so and paid the penalty. In civil cases to refuse was to lose your suit at law. In weightier causes, refusal was looked upon as disobedience to law and construed into petty treason. The penalty for this was fine, or imprisonment, or both. In May 1752, Dr. Thomas Clark, lately ordained at Cahans, was required to take the oath in the customary form. He objected to do so and offered to take it with uplifted hand. The magistrates refused to acknowledge this form and fined him in forty shillings for his contumacy. In autumn the same year he was summoned again to appear before the court, but dreading a more serious penalty for a second refusal he retired to Scotland for a period. Meanwhile the attention of the Associate Burgher Synod had been called to the sufferings of the brethren in Ireland. They expressed sympathy with them resting under such disability, and promised that in case any of them were imprisoned they would do their utmost to assist them.

In April 1754 the case of Mr. James Wylie, who had refused a call to the congregation of Donacloney, came before the Synod. When asked to state his reasons why he refused to submit to ordination in Ireland, he stated that the mode of administering oaths in that country was highly objectionable to him, and paying tithes to the prelates was equally so. The Synod endeavoured to set his mind at rest concerning both reasons, and decided that he should go to Donacloney, but ultimately he evaded this decision.

Meanwhile Dr. Clark had returned to Ireland and for a time remained unmolested, and resumed his missionary labours with his customary zeal. On January 23, 1754, he conducted services in the newly-erected congregation of Newbliss, and at the close he was put under arrest and conveyed to the gaol at Monaghan. For a week he was kept in close confinement, but on his brother-in-law giving substantial bail for his appearance at the next assizes he was allowed liberty to walk the town. In April the judge of assizes held that the proceedings taken against Dr. Clark

were not in proper form, and so ordered his liberation.

A little later in the same year Dr. Clark in company with the Rev. Thos. Mayne suffered further embarrassment for the same reason, refusing to take oath by touching and kissing the Book. On this occasion their loyalty was impeached and they resolved to refute the calumny. Remembering the promise of the Synod to assist them when in straits on account of this matter, they wrote to Synod, October 1754, requesting credentials testifying that they were loyal subjects.

For obvious reasons the references to this superstitious mode of swearing occur at rare intervals in the minutes of the Scottish Synods. As the matter concerned only the Irish sections of the Church it was left largely to the Presbyteries erected here to take action in reference to it. The Anti-burghers were no less zealous than the Burghers in dealing with it by overture and censure. In 1769 the Presbytery of Moira and Lisburn prepared an Overture on the subject to be brought before Synod, but what further action was taken was apparently without the desired result. In May 1775 we find the same Presbytery censuring the Rev. Wm. Holmes for making use of the Book in taking oath, and obtaining from him a promise to guard against such a practice in future. From this date circumstances were changing rapidly in the political and social life of Ulster, and by the year 1780 were of such a nature as to encourage the Presbytery to petition the House of Commons for liberty to swear according to the form prescribed in the Church of Scotland. A special meeting was called in January for this purpose, and the first matter to be discussed was the designation of themselves as a religious body. Their real and true designation as a Presbytery of the Associate Synod of Scotland was too particular and perhaps insignificant to have weight with Parliament, and their nick-name, "Antiburghers," might provoke mirth rather than sympathy. After being fully discussed, "it was agreed, beside the general title of Protestant Dissenters, to take also the peculiar designation of Seceders." The Moderator, the Rev. John Bell, was appointed to frame the petition, and a Committee was appointed to meet in Belfast a week later, and sanction it, which was accordingly done.

As the congregation of Tyrone's Ditches forestalled the Presbytery by a petition less ornate in diction but more detailed as to circumstances, it is inserted here in preference to that of the Presbytery. The former was

presented to the House of Commons on May 25, 1780, and the latter on June 14, 1780, by the Hon. Isaac Corry and Mr. James Wilson, respectively.

*To the Right Honourable and Honourable the Knights,
Burgesses, and Citizens, in Parliament assembled.*

A Representation.

“A considerable body of Protestant Dissenters in Ulster called Seceders make a religious scruple of taking an oath in the usual mode by kissing the Gospels, yet scruple not to take an oath by lifting up the right hand.

As matters presently stand Magistrates refuse to administer an oath in any mode save in the usual way, by kissing the Book, by which the above Denomination have suffered considerably in their Property on many occasions, by which others, of other denominations have suffered by Seceders refusing to be witnesses in their cause, because not at liberty to give their testimony according to their consciences.

Justice at this rate has been very considerably marred. What they are asking is nothing to that the Quakers obtained shortly after the Revolution. They are asking no such thing as a total exemption from taking an oath, [but] only to be indulged in a mode that will not hurt their consciences.

An indulgence in this mode cannot hurt the Constitution as far as they can judge. Nay, it seems to be perfectly consistent with the spirit of the Constitution which always has an air of religious toleration.

What they are asking is nothing more than a considerable number of His Majesty's subjects enjoy, even all the inhabitants of Scotland, for the established mode there of taking an oath is by lifting up the right hand.

That mode there is not attended with any unsalutary effects in the administration of justice, and if a few were indulged here in this case, it could not be thought to be attended with bad effects.

Among other inconveniences that attended the Seceders in this matter is that they are frequently incapacitated as citizens to vote at elections for Members of Parliament; they cannot vote even for the person who has their warmest wishes.

Their numbers in borough towns are indeed but few, but their numbers in the country are not despicable, many of the freeholders of most of the counties in Ulster are of that denomination, so that at County elections they must either hurt themselves or the candidate whom they would wish to serve.

Their difficulties on this head are innumerable. They are bound by their leases to attend on Court Leets, to do suit and service, which they cannot do without injuring their minds.

In a word they are a set of people without seditious principles or vicious dispositions, who would wish to be useful to society at large, asking a favour of the Legislature which a vast number of their fellow-subjects have enjoyed time immemorial, a favour, which, in its consequences would give a most extensive circuit to justice.

There are between fifty and sixty congregations of said Denomination in Ulster.

In consequence of which the underwritten subscribers humbly petition that Parliament may grant this small innocent indulgence, and redress, if possible, their grievance. And your petitioners will ever pray, &c."

Here follow three hundred signatures headed by that of the Rev. Samuel King.

This petition was duly presented by Mr. Isaac Corry, but apparently without result at this time.

Two years later he presented another in the name of the whole body of Seceders, which led to partial legislation on the subject. A Bill brought into the House of Commons by the Right Hon. John O'Neill and the Hon. Isaac Corry during May 1782, passed without much difficulty. This granted only a limited relief, allowing, as it did, the taking of the oath in the manner the Seceders desired,¹ but excluded them from giving evidence in any criminal cases, or from serving on juries, or having any place, office, or employment of trust under the Crown.² It was only in the

¹ Those who took the oath in this way had to declare that "They were Seceders for a year and a day."

² To Burgher Synod, 1813, the Antiburgher Synod wrote: "As the Act of Parliament of Ireland granting to Seceders the privilege of swearing with an uplifted hand is limited, we request our Brethren of the Burgher Synod to join with us in an application to the Imperial Parliament for an extension of the above-mentioned privilege to all cases of swearing whatever." The Burgher Synod, 1814, voted that a petition to that effect be prepared.

year 1838 that John Gibson, Esq., M.P. for Belfast, succeeded in obtaining a comprehensive Act that legalized any form of oath in either civil or criminal cases, according to the form which the person swearing conscientiously approved.

Limited though the Act of 1782 was, the Seceders were gratified for the present, and addressed letters of thanks to the Right Hon. John O'Neill and the Hon. Isaac Corry for the active part which they had taken in securing this measure of relief.

Unhappily it was found that some members of the Secession congregations esteemed the privilege lightly, and conformed with the old established custom of kissing the Gospels. The Presbytery of Moira and Lisburn was greatly grieved to find a report of such individuals within their bounds, and agreed that to do so was to sin with peculiar aggravation, and that such members as were chargeable therewith ought to be deemed scandalous persons and proceeded against as such.

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Questions put to Ministers
at the Meeting of Privy Censures

- Do you observe family worship morning and evening?
When occasionally abroad all night, do you keep family worship where you lodge?
Do you mind secret prayer at least morning and evening?
Do you pray for ministerial abilities and success in your work?
Do you not only maintain a conversation becoming the Gospel, but also endeavour to promote edifying conversation?
Are you careful to spend Sabbath evenings in religious exercises and in family instruction?
Do you travail with the sick in conversing with them concerning the state of their soul, and suit your instructions to them, or do you only give them some general exhortations?
Do you endeavour, as you have opportunity, not only to reprove persons chargeable with gross swearing, but also such as are guilty of using minced oaths?

Questions to be put by a Visiting Elder

- Had you family worship here last night and this morning?
Do you every Saturday night cause turf, water, washed potatoes and kail or greens, to be got into the house sufficient to serve till Monday morning?
Is your house swept every Saturday night and the ashes removed so that the family goes to rest before it is too late?
Did you catechise your family last Saturday night, observing to do it every Saturday night?
Do you carefully restrain your family from idle jesting, giving by-names, and quarrelling with each other?
Do you watch that the children play not games on the Sabbath Day?
Do they use any charms on certain days such as November 1st, or encourage spaemen?
Do they go to cock-fights, racing, or dancing?
Do they attend bonfires on Midsummer's Eve?

**Questions to be put to Elders at
Privy Censures,
which is to be done once a year**

1. Do you worship God in your family, morning and evening, by singing His praise, reading His Word, and praying?
2. Do you worship God in any family where you are in Providence lodged, as there is access?
3. Do you pray in secret at least morning and evening?
4. Do you pray for gifts and for success in your office?
5. Do you instruct your family in the principles of religion commonly once a week?
6. Do you endeavour to cause everyone in your family to pray in secret morning and evening, to sanctify the Sabbath, and to have a conversation becoming the Gospel?
7. Do you endeavour, through grace, by a holy and circumspect walk, to be an example to the flock over which the Holy Ghost has made you an overseer?
8. Do you endeavour to discourage vain and unprofitable discourse in all companies where you are in Providence, and to encourage grave and serious discourse to the use of edifying?
9. Do you endeavour to exercise discipline impartially and without respect of persons?
10. With respect to private offences, do you observe the rule Matt. xviii. 15, to tell offending parties their offence privately before they are brought to the session?
11. Do you, as you have opportunity, and as it may tend to edification, not only reprove persons guilty of gross swearing, but also such as are guilty of minced oaths?
12. Do you visit the sick when called, and sometimes without being called?
13. Do you, both by your example and office as elder, endeavour to suppress vice and encourage piety?
14. Do you endeavour, as you have opportunity, and according as the Lord enables you, to be faithful in the duties incumbent on you as a Christian and an Elder?

The Hearts of Steel

The following extract will at once indicate the local character and lawless nature of this tumultuous society. It is taken from "A serious Address from the Presbytery of Strabane to the several congregations under their care," which was read publicly and printed in the *Belfast News-Letter*, March 24, 1772.

"It is with deep concern that we have heard of the riotous proceedings, which, for some time past, have disturbed the peace of several of the neighbouring counties. Indeed, it is utterly impossible that any man interested in the public welfare, and not destitute of the feelings of humanity, can see the laws of his country set at open defiance, all order, decency, and justice treated with contempt, without being inspired with the strongest sentiments of abhorrence and indignation. And yet, you know, such of late has been the conduct of those deluded people, some of whom have called themselves 'Hearts of Steel,' and others of them 'Hearts of Oak.'

What species of iniquity have not these men, many of whom to our great regret, we find to be of our own religious persuasion, been guilty of? Why, under the pretence of redressing grievances, they have burned houses, destroyed corn and hay, have put the harmless inoffensive cattle to agonizing tortures; they have plundered individuals of their money: in some instances, have committed murder; they have extorted unlawful oaths which have led to perjury in those who were under the hard necessity of taking them, and have been the authors of a variety of other illegal acts and shocking barbarities.

It is a very pleasing reflection to us that none of you have been drawn into such unjustifiable conduct, and we trust in God you never will. But as bad example has a most destructive tendency, and unwary minds might be led into evil from not duly considering the nature and consequences of their actions, we, your pastors in the

Lord, obliged to watch over your welfare by the intimate relation we bear to you, think it our duty on the present occasion, to put you on your guard, and to exhort you not to suffer any allurements or mistaken opinion to entice you to that which must, in the end, deeply affect your present happiness, and endanger your eternal salvation. . . . What would our respectable forefathers think? Would they not be inspired with indignation, were they now alive, and beheld any of their descendants guilty of acts of wanton licentiousness, which have a tendency to hurt the interests of that very constitution, in support of which they risked what is dearest and most valuable to men, nay, many of them even sacrificed their lives."

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Amaurath and Zara; An Ottoman Tale. 1814.
A Tour from Edinburgh to the Highlands. 1814.
A Sermon on Religious Education. Belfast, 1822.
- Rev. Thomas Clark: *A Brief Survey of some Principles maintained by the General Synod of Ulster, and Practices carried on by several Members thereof.* 12 mo., 104 pp. Armagh, 1751.
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THE SECEDERS IN IRELAND

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Rev. Josias Wilson: *The Guilt and Danger of the Nation.* A Sermon from Jeremiah v. 29, humbly inscribed to the People of Ireland. 12 mo., 34 pp. Belfast, 1796.

Rev. Josias Wilson: *Advice to my Children.* 1825.

**Moderators of the Associate (Antiburgher) Synod
since its formation 19th August, 1788.**

August				
1788—Belfast	-	-	Rev. Isaac Patton	- Lylehill
July				
1789—	"	-	" John Tennent	- Roseyards
1790—	"	-	" William Holmes	Ballyeaston
1791—	"	-	" Wm. Carmichael	Belfast
1792—	"	-	" John Nicholson	Larne
1793—Derry	-	-	" Samuel Moore	- Aghadowey
July				Tyrone's
1794—Belfast	-	-	" Samuel King	- Ditches
1795—	"	-	" Francis Pringle	Gilnahirk
1796—	"	-	" Walter Galbraith	Londonderry
1797—	"	-	" John Hutton	- Ballycopeland
1798—	No meeting owing to the Rebellion.			
1799—Belfast	-	-	Rev. Adam Gilbert	- Moira
1800—	"	-	" Henry Hunter	- Hillhall
1801—Limavady	-	"	James Rentoul	- Ray
1802—Belfast	-	-	" Thos. Carmichael	Ahoghill
1803—	"	-	" William Wilson	Limavady
1804—	"	-	" William Dickey	Carnone
1805—	"	-	" Thos. Campbell	Ahorey
1806—	"	-	" Alex. Donnan	- Gilnahirk
November				
1806—Ahoghill	-	-	" Geo. McCaughey	Larne. <i>pro re nata.</i>
July				
1807—Belfast	-	-	" Jas. Gardner	- Newtownards
1808—Cookstown	-	"	Wm. Moffat	- Moira
1809—Belfast	-	-	" John Gamble	- Newry
October				
1809—Ahoghill	-	"	Samuel Craig	- Crossroads
July				<i>pro re nata.</i>
1810—Cookstown	-	"	Alex. Clarke	- Lylehill
1811—Belfast	-	-	" Joseph Kelso	- Magheragall
1812—	"	-	" Jas. Crawford	- Londonderry
1813—Cookstown	-	"	Wm. Munnis	- Roseyards
1814—Belfast	-	-	" David Moore	- Markethill
1815—	"	-	" Joseph Crawford	Cremore
1816—	"	-	" Wm. Carr	- Belfast
1817—Cookstown	-	"	Samuel Gamble	Ramelton
1818—	"	-	" John Wright	- Ballyeaston

THE SECEDERS IN IRELAND

Synod Clerks

- 1788—Rev. Francis Pringle, Gilnahirk.
 1795—Rev. James Biggar, Newtownards, *pro. temp.* as Pringle, Moderator.
 1799—Rev. Samuel Moore, Aghadowey, *pro. temp.*
 1799—Rev. John Nicholson, Belfast.
 1814—Mr. Thomas Whinnery, Postmaster, Belfast.

Moderators of the Burgher Synod from its formation in 1779.

October			
1779—Monaghan	Rev. James McAuley	Castleblayney	
June			
1780—Scarva - -	„ Samuel Edgar	Loughaghery	
1781—Monaghan - -	„ Joseph Kerr -	Ballygoney	
1782—Clenanees - -	„ John Craig - -	Coronary	
1783—Monaghan - -	„ John Sturgeon -	Ballynahinch	
1784—Scarva - -	„ James Harper -	Knock-	
July		loughrim	
1785—Monaghan - -	„ Saml. Rutherford	Newbliss	
1786— „ - -	„ John Bridge -	Clenanees	
1787—Garvagh - -	„ Alex. Moore -	Glascar	
1788—Armagh - -	„ Wm. Henry -	Drumhillery	
1789— „ - -	„ Thos. Dickson -	Sandholes	
1790—Stewartstown	„ Jos. Longmoor -	Boardmills	
1791—Armagh - -	„ David Holmes -	Ballymagrane	
1792—Stewartstown	„ Andw. Caldwell	Clontibret	
1793—Armagh - -	„ Adam Boyle -	Boveedy	
1794—Stewartstown	„ Wm. Moorhead	Loughaghery	
1795—Ballynahinch	„ James Steen -	Ballygoney	
1796—Randalstown	„ Wm. Beatty -	Kingsmills	
1797—Armagh - -	„ Geo. Hamilton -	Armagh	
1798— „ - -	„ John Reid - -	Lissara	
1799— „ - -	„ James Rankin -	Monaghan	
1800—Monaghan - -	„ Samuel Edgar -	Ballynahinch	
1801—Banbridge - -	„ John Rogers -	Cahans	
1802—Dungannon - -	„ George Hay -	Donacloney	
1803—Cookstown - -	„ Lewis Brown -	Sixmilecross	
1804— „ - -	„ Thomas Mayne -	Garvagh	
1805— „ - -	„ James Hunter -	Coleraine	
1806—Monaghan - -	„ Francis Carlisle	Coronary	
1807—Markethill - -	„ Thomas Walker	Saintfield	
1808—Cookstown - -	„ Andrew Maxwell	Ardstraw	

THE SECEDERS IN IRELAND

1809—	„	-	-	„	John Rogers	-	Glascar
1810—	„	-	-	„	Robt. McAuley	-	Derryvalley
1811—	„	-	-	„	Jas. McCullough	-	Granshaw
1812—	Armagh	-	-	„	Robt. L. Porter	-	Tullyallen
1813—	Cookstown	-	-	„	Isaac Allen	-	Garvagh
1814—	„	-	-	„	Joseph Lowry	-	Lissara
1815—	„	-	-	„	John Lowry	-	Clenanees
1816—	„	-	-	„	Robert Lewers	-	Clontibret
1817—	„	-	-	„	Hugh Bell	-	Eglish
1818—	„	-	-	„	John Rogers	-	Glascar

Clerks

Rev. John Rogers, Cahans (1779-1814).

Rev. John Rogers, jun., *pro. temp.* 1801.

Rev. Samuel Edgar, Ballynahinch (1815-26).

Moderators of the Secession Synod from its formation.

July

1819—	Londonderry	Rev. David Stuart	-	Dublin
1820—	Cookstown	„ Thomas Millar	-	Cookstown
1821—	„	„ Jas. Thompson	-	Drum
1822—	„	„ William Carr	-	Belfast
1823—	Newry	„ Dr. Saml. Gamble	-	Ramelton
1824—	Belfast	„ William Bell	-	Bailieborough
1825—	„	„ Thos. Heron	-	Ballygoney
1826—	„	„ William Reid	-	Scarva
1827—	Cookstown	„ James Rankin	-	Monaghan
1828—	Armagh	„ John Edgar	-	Belfast
1829—	„	„ John Coulter	-	Gilnahirk
1830—	Belfast	„ Robt. McMahon	-	Tyrone's Ditches
1831—	„	„ Isaiah Steen	-	Ballycopeland
1832—	Cookstown	„ Thomas Reid	-	Randalstown
1833—	Coleraine	„ Joseph Lowry	-	Lissara
1834—	Moneymore	„ Robt. Morrison	-	Markethill
1835—	Belfast	„ James Porter	-	Drumlee
1836—	„	„ James Crawford	-	Londonderry
1837—	„	„ Thomas McKee	-	Castlewellan
1838—	„	„ Samuel Craig	-	Crossroads
1839—	„	„ Samuel Dunlop	-	Hillhall
1840—	„	„ Dr. Alex. Rentoul	-	Ray

Clerks

Rev. Samuel Edgar, D.D., appointed Clerk of the Burgher Synod in 1815, continued Clerk of the Secession Synod till his death in 1826.

Rev. Thomas Mayne Reid, appointed in 1827, was Clerk at the union with the Synod of Ulster, and remained Joint-Clerk of the General Assembly till his death on July 9, 1868.

Students of Theology

The following is a list of those who, either as Ministers or Probationers, were intimately associated with the Secession Church in Ireland. The dates indicate the sessions in which they entered upon the study of theology, and the places mentioned are those where they subsequently exercised their ministry.

I.—The Rev. William Wilson, M.A., Perth, was appointed Professor of Theology on November 5, 1736. He died on November 14, 1741.

1738—Thomas Ballantyne, Sanquahar (1742-4).

1739—John McAra, Burntshields (1744-67).

1740—Andrew Black, Cumbernauld (1744-9); Killaney (Boardmills) (1749-82).

1741—Thomas Christie, at "The Breach" in 1747, adhered to the Antiburghers. In 1761 he declined a call to Ahoghill, and continued to act as a probationer till his death.

1742—John Swansfon, Kinross (1748-67).

II.—The Rev. Alexander Moncrieff, M.A., Abernethy, succeeded Mr. Wilson as Professor of Theology in 1742. Being opulent he refused any remuneration for his services. At "The Breach," which occurred in 1747, he adhered to the Antiburghers. Prior to this epoch his students were:—

1743—Robert Millar, a divinity student of the Church of Scotland who joined the Seceders and remained with the Antiburghers at "The Breach." In August 1747 he was appointed to mission work in Ireland where he remained for a lengthened period. He received calls from Drumachose, Ray and Denny (Scotland), in December 1748, but, while these were being considered, Synod suspended him for irregular conduct, and he never afterwards obtained a charge.

„ Isaac Patton, adhered to the Antiburghers, Lylehill (1746-99).

1744—Thomas Clark, M.D., adhered to the Burghers; Ballybay (Cahans) (1751-64). Emigrated to America.

„ Thomas Mayne, adhered to the Burghers; Ballyroney (1749-1806).

„ Alexander Stewart, adhered to the Antiburghers; Limavady (1750-1808).

THE SECEDERS IN IRELAND

- 1745—David Arrot, adhered to the Antiburghers; Market-hill (1749-1807).
- 1746—Gavin Beugo, adhered to the Antiburghers. He died while still a probationer.
- „ John Tennent, adhered to the Antiburghers; Rose-yards (1751-1808).
- Professor Alexander Moncrieff was a leader of the Antiburgher party in 1747, when "The Breach" occurred, and after this date all of his students were of this denomination.
- 1748—Robert Reid, Ray (1751-88).
- 1749—James Hume, Moira (1753-82).
- „ James Martin, Bangor (Newtownards) (1753-74). Emigrated.
- 1750—Robert Law, Donaghmore (Carnone) (1755-93).
- 1757—William Ronald, called also "Randles," but signed himself "Reynolds," Sheepbridge (Newry) (*circa* 1765-75).
- 1758—John Anderson, Ballyeaston(?) (1763-6).
- 1759—James Murdoch, Nova Scotia (1765-99).
- 1760—Samuel King, Tyrone's Ditches (1765-1824).
- „ Samuel Moore, Aghadowey (1765-1803).
- III—In 1762 the Rev. William Moncrieff, of Alloa, was appointed to succeed his father as Professor of Theology, and he held the office till his death on August 4, 1786. He also refused payment for services.
- 1763—John Renwick, Cannon's Creek, South Carolina. Died 1775.
- „ Thomas Craig, deprived of his license, 1777. Settled at Whitby, 1790.
- 1764—Alexander Grier, Hillhall (1769-73), Millisle (1773-5) when he was deposed.
- 1765—John McDowell, Belfast (1770-1).
- 1767—William Laing, Newry (1780-1806).
- „ Francis Pringle, Gilnahirk (1772-98). Emigrated.
- 1769—John Hutton, Ballycopeland (1779-1823).
- 1771—Francis Archibald, Newtownards (1777-80). Resigned
- 1772—William Carmichael, Belfast (1780-99).
- 1773—John Bell, Hillhall (1778-92).
- 1774—Adam Gilbert, Moira (1784-1804).
- 1775—Peter McMillan, Ahoghill (1781-9). Emigrated.
- 1776—James Andrew, called to Newtownards but declined.
- „ Walter Galbraith, Londonderry (1784-1810).
- 1777—John Nicholson, Larne (1785-99), Belfast (1799-1814).
- „ James Biggar, Newtownards (1785-97). Resigned.

THE SECEDERS IN IRELAND

- 1779—William Wilson, Clenanees (1789-99). Deposed.
 1780—James Rentoul, Ray (1791-1839).
 1781—John McDonald, Ahorey (1789-1817). Resigned.
 1785—Alexander Clarke, Lylehill (1798-1832).
 1786—William Dickey, Carnone (1795-1841).

IV—The Rev. Archibald Bruce, of Whitburn, succeeded Professor William Moncrieff in 1787, and held the office till he withdrew from the connection in 1804.

- 1787—James Bryce, Wick (1795-1800), Killaig (1805-57).
 1788—James Watt, eldest son of Hugh Watt and Mary Black, daughter of the Rev. Andrew Black, Board-mills; M.A., Glasgow, 1790; became minister of a Secession congregation in Penn., U.S.A. (1794-5); suspended for writing a pamphlet at variance with the principles of the Secession Church; renounced the Synod and returned to Glasgow; graduated M.D., 1796, and practised medicine in Ireland; became pastor of a Baptist church in Glasgow, and died there on March 3, 1821.

- 1789—Andrew Ogilvie, "ordained at large" to itinerate.

- 1790—Henry Hunter, Hillhall (1796-1825).

- 1791—James Gardiner, Newtownards (1801-12).

„ George McCaughey, Larne (1800-41).

„ William Wilson, Limavady (1797-1828).

- 1792—Thomas Campbell, Ahorey (1797-1808). Emigrated.

- 1793—William Todd, Crossroads (1800-3). Disannexed.

- 1794—Alexander Donnan, Gilnahirk (1801-17). Emigrated.

- 1796—William Wilkinson, Clenanees (1801-3). Disannexed.

- 1799—William Moffat, Moira (1806-53).

- 1800—John Gamble, Clenanees Lower (1803-9); Newry (1809-12); Newtownhamilton (1813-16). Deposed.

- 1802—Samuel Craig, Crossroads (1805-55).

After the resignation of Professor Bruce in 1804 the Synod refrained from appointing a successor for three years, during which the students were placed under the inspection of their respective Presbyteries. The only Irish student during this period was:—

- 1806—Samuel Gamble, Ramelton (1808-57).

V—In 1807 the General Associate Synod appointed the Rev. George Paxton, D.D., of Kilmaurs, Professor of Theology. He was required to resign his ministerial charge, and removed to Edinburgh and devoted himself entirely to the work of training the students placed under his care. He held the Professorship till 1820, when he refused to join in the Union of the two great branches of the Secession Church.

THE SECEDERS IN IRELAND

- 1807—Samuel Beattie, Ahorey (1809-34).
- 1808—James Crawford, Londonderry (1811-68).
- „ John Wright, Ballyeaston (1813-48).
- 1809—William Munnis, Roseyards (1812-61).
- 1811—John Kerr, Newry (1813-50).
- „ Alex. Wilson. Emigrated to U.S.A.
- 1812—William Carr, M.A., Belfast (1815-47).
- „ James Gamble, M.A., Strabane (1816-36); Cloughey (1841-77).
- „ Samuel Moore, Rockcorry (1815-60).
- „ David Stuart, Dublin (1816-43).
- 1813—James Shaw, Tartaraghan (1824-38).
- 1814—William Campbell, Ballymena (1819-72).
- „ Robert Morrison, Markethill (1819-60).
- 1815—Alexander Rentoul, Ray (1822-64).
- „ James Moore, Kilraughts (1819-29). Disannexed.
- „ Alex. Lewis, Emigrated to Nova Scotia.
- 1816—John Barnett, joined the Synod of Ulster, Money-
more (1826-80).
- „ John West, Newtownhamilton (1823-64).
- 1819—Robert McCormick, Seaforde (1826-38).

Messrs. Barnett, West and McCormick were the last of the Irish Antiburgher students who received their education in Scotland. After the year 1816 the whole course of education could be obtained in the Belfast Academical Institution, and apparently the Irish students as a whole were educated there after this date.

Associate Divinity Hall (Burgher)

I—"The Breach" in 1747 left the Burgher section of the Seceders without a Professor of Theology, as the Rev. Alexander Moncrieff, who held this office adhered to the Antiburghers. The Rev. Ebenezer Erskine, M.A., Stirling, was appointed Professor on behalf of the Burghers, and undertook temporary duty in this capacity.

1748—Hugh McGill, Clenanees (1753-71). Emigrated.

II—At the time when Mr. Erskine was appointed, the Rev. James Fisher was recommended to turn his attention to this subject with a view to his being appointed to fill the chair of Theology. Mr. Fisher was officially appointed in September 1749, and resigned on account of infirmity in 1764.

1750—John Thomson, Newbliss (1754-63); Donacloney (1763-9).

„ James Wylie, called to Donacloney, but declined the call.

„ John Brackenridge. Emigrated to America.

1751—William Knox, Loughaghery (1755-62); Scarva (1762(?)-1801).

1752—John McAuley, Castleblayney (1755-64); Dublin (1764-83).

„ William Ronaldson, Scarva (1759-71). Emigrated.

1754—William Archer. Died while a student.

1757—John Craig, Coronary (1763-93). Emigrated.

1758—John Beattie, Newbliss (1763-7). Emigrated.

1760—Joseph Kerr, Ballygoney (1762-85).

„ James McAuley, Castleblayney (1764-1818).

1763—Thomas Dickson, Ballymagrane (1767-74); Sixmilecross (1776-87); Sandholes (1787-1816).

„ John Rogers, M.A., Ballybay (Cahans) (1767-1814).

III—The Rev. John Swanston, Kinross, was appointed Professor of Theology in May 1764. His term of office was brief, as he died in June 1767.

1765—William Henry, Tassagh (1771-1823).

1767—James Harper, Knockloughrim (1771-98). Emigrated.

IV—The Rev. John Brown, Haddington, succeeded Mr. Swanston. He was appointed Professor in 1768 and held the office till his death in 1787.

THE SECEDERS IN IRELAND

- 1768—James Carmichael, Donacloney (1771-83).
 „ Samuel Edgar, Loughaghery (1771-85).
 „ Thomas D. Frayar, M.A., Ballynahinch (1774-5).
 „ Felix Quinn, Monaghan (1771-91).
 „ Samuel Rutherford, Newbliss (1770-1801).
 1769—John Bridge, Clenanees (1773-90).
 „ John Sturgeon, Ballynahinch (1776-92).
 1771—Thomas Dickson (he had previously attended only one year).
 „ Joseph Kerr (possibly in the same position as Mr. Dickson).
 „ Alex. Moore, Glascar (1777-96). Emigrated.
 „ James Stinson, Ballyrashane (1780-1816).
 „ Robert Irvine.
 1773—Thomas Mayne, Garvagh (1773-1827).
 1774—David Holmes, Ballymagrane (1778-1812).
 „ Joseph Longmore, Killaney (Boardmills) (1777-1809).
 „ Mr. McCaig, declined the Synod.
 1776—Thomas Smith, Randalstown (1781-98). Emigrated.
 „ John Kennedy, Sandholes (1781-4). Resigned.
 1778—John Gibson, Sligo (1783-97); Richhill (1797-1803).
 „ Adam Boyle, Boveedy (1781-1848).
 1781—William Moorhead, Loughaghery (1786-1837).
 1782—John Riddell, M.A., Donacloney (1786-90). Emigrated.
 1783—Charles Campbell, Macosquin (1787-1800). Emigrated.
 „ James Steen, Ballygoney (1786-1813).
 „ Robert Warwick. Emigrated to U.S.A.
 „ David Bothwell. Emigrated.
 1784—Lewis Brown, Dublin (1788-92); Sixmilecross (1792-1851).
 „ Andrew Maxwell, Ardstraw (1788-1816).
 „ George Mairs, Cootehill (1789-93). Emigrated.
 1785—William Beattie, Kingsmills (1792-1832).
 „ Andrew Caldwell, Clontibret (1789-94); Dublin (1794-9).
 „ George Hay, Donacloney (1791-1829).
 „ George A. McAuley, Richhill (1792-1808).
 „ William McAuley, Tullyallen (1790-4). Emigrated.
 „ John Marshall, Cootehill (1795-1820).
 1786—Moses Kerr, Kilraughts (1793-1816). Emigrated.
 „ Hugh Stokes, Aughentain (1798-1832).
 „ Josias Wilson, Donegore (1794-circa 1804). Emigrated.
 „ Robert Boyd. Emigrated to Canada.

V—The Rev. George Lawson, D.D., Selkirk, was appointed Professor of Theology in 1787, and died in 1820.

- 1787—William Blackstock. Emigrated to U.S.A.
 „ Francis Carlisle, M.A., Coronary (1794-1811).
 „ John Lowry, Clenanees (1794-1846).
 „ James McAuley. Emigrated to U.S.A.
 „ John McAuley.
 „ James Rogers. Emigrated to U.S.A.
 „ John Leach, Largs (1791-1822).
 1788—George Hamilton, Armagh (1794-1803). Joined the Independents.
 „ James Hunter, Coleraine (1796-1841).
 „ James Mairs. Emigrated to U.S.A.
 „ John Reid, Lissara (1793-1801), Drumbanagher (1801-25).
 1789—William Todd, Killymurris (1796-1806).
 „ Samuel Douglas. Emigrated to U.S.A.
 1790—William Agnew, Newmills (1797-1837).
 „ Thomas Bell, Mosside (1793-1841).
 „ Samuel Edgar, M.A., Ballynahinch (1793-1826).
 „ James Rankine, M.A., Monaghan (1794-1831).
 „ Robert Reid, Donemana (1800-48).
 1791—Joseph Crawford, Clarkesbridge (1796-1802); Cremore (1806-30).
 „ Robert Lewers, Clontibret (1795-1846).
 „ Thomas Walker, Saintfield (1797-1830).
 „ Andrew Wilson, Crieve (1798-1801). Emigrated
 1792—John Wilson, Lecumpher (1796-1821).
 „ James Gray. Emigrated to U.S.A.
 1794—Robert Lyons Porter, Tullyallen (1798-1843).
 „ David Risk. Emigrated to U.S.A.
 „ John Rogers, Glascar (1798-1854).
 1795—John Bridge, M.A., Castlecaulfield (1800-30); Killylevin (1830-41).
 „ James Harvey, Redrock (1799-1856).
 „ John Rutherford, M.A., Ballydown (1800-46).

In 1796 the Associate Burgher Synod of Ireland appointed a Professor of Theology to train their own students. After this date few of them repaired to the Scottish seminary.

The following appear to have been exceptions:—

- 1802—Thomas Millar, M.A., Cookstown (1804-59).
 1817—John Coulter, M.A., Gilnahirk (1820-78).
 1820—Samuel Hendrin, M.A., Middletown (1827-67).

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